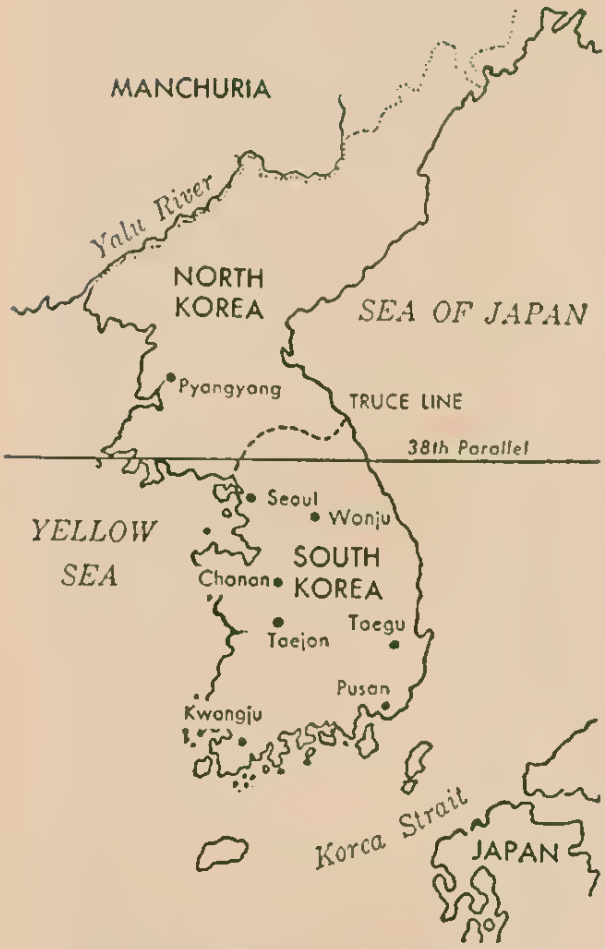
Welcome to the

Orient and . . .

KOREA



Korea Baptist Mission

of the

Foreign Mission Board, S. B. C.

Richmond, Virginia

HISTORY
KOREA BAPTIST MISSION

In 1949 Southern Baptist were invited to send missionaries to Korea. At that time there were churches in Korea which had their start in the independent work begun in 1890 by M.C. Fenwick of Canada. His death in 1936 left the churches without mission fellowship until the arrival of the John Abernathys were forced to leave due to the Korean War, but returned in 1951 with Rev. Rex Ray and Dr. N.A. Bryan to work with the refugees in Pusan.

A Medical Clinic was begun, to meet the needs of the thousands of refugees From this grew the present Wallace Memorial Baptist Hospital, which was opened in 1955, with a 60-bed capacity.

The Seminary was started with classes in Bible in Taejon, in 1953 and a permanent Administration-class-room building was completed in 1956, a men's dormitory in 1961. At present about 55 students are in attendance.

In 1954 the Korea Mission was officially organized with the Ted Dowells, the Dan Rays and Mrs. Rex Ray added to those already present. Dr. A.W. Yocum, Dr. John Hayward, the Vince Chattaways, and the Earl Parkers all contributed to the beginning of our work here.

In 1959 new evangelistic stations were opened in Chonan and Wonju. In 1961 three duplex language student houses were completed in Seoul.

At present there are 42 missionaries under appointment, including 10 missionaries in language school.

In the eleven years since the Mission began working with the Korea Baptist Convention, the Convention has grown from 40 to 200 mission points and churches. The opportunity for growth in the future is unlimited.

Mission Personel

Seoul — APO 301
Su Dai Moon Ku, Yon Hi Dong #45
Phone 3-8017
Yang Chu Kun, Ku Ri Myun, Muk Dong-53
Phone 5-6488

Betty Jane Hunt	Secretary
Don & Nita Jones	Evangelism
Parkes & Martha Ellen Marler	Evangelism
Lucy Wagner	W. M. U.
Cloyes & Mary Jo Starnes	Evangelism
Willie & Elaine Whelan	Dentist
Charles & Bonnie Wiggs	Hospital Adm.
Travis & LaMoyne Wiginton	Evangelism

Chonan — APO 31
San 40-8 Pong Myung Dong Phone 405

Dan & Frances Ray	Evangelism

Taejon — APO 31
San 5 O Jung Ni Phone 1043

Oscar & Marie Bozeman	Builder
Ted & Oma Lee Dowell	Seminary
Al & Nettie Gammage	Seminary
Kenneth & Mary Thompson	Seminary
Max & Neysa Willocks	Seminary

Pusan — APO 59 Phone 3603
Yong Do Ku, Yong Sun Dong, Baptist Hospital

Irene Branum	Nurse
Robert & Mary Dorrough	Doctors
J.G. & June Goodwin	Evangelism
Guy & Lois Henderson	Evangelism
Becky Lambert	Lab. Tech.
Charles & Ellen Tabor	Doctor
Ruby Wheat	Nurse
Lucy Wright	Nurse
Bob. & Paula Wright	Doctor

Wonju — Det L KMAG, APO 301
165-Il San Dong Phone 332

Louis & Barbara O'Conner	Evangelism

BIRD'S EYE VIEW

22,000,000 — Population

21,000,000 — Unreached

200 — Baptist Churches

42 — Missionaries

THE MISSION AT WORK

Direct Evangelism

Strengthening Churches

Trained Ministry

Healing of the Sick

STATIONS INSTITUTIONS ORGANIZATION

Mission Hdq.	Seoul
Hospital	Pusan
Seminary	Taejon
Language School	Seoul
Encampment	Muchang Po
Publication Dept.	Seoul
Sub-stations	Chonan, Wonju
Proposed Stations	Taegu, Kwangju

A Look To The Future

Within the next two years Missionary families will be opening new sub-stations in the cities of Kwang Ju and Taegu. They will work together with the churches in the surrounding districts to strengthen and project the work of the Kingdom there.

The Korea Baptist Mission and the Korean Baptist Convention will, in the establishing of new preaching points in Korea, make their contribution toward the Southern Baptist Convention goal of 30,000 new mission points and churches by 1964.

Other areas of rich opportunity such as those in Taegu and Kwang Ju await missionary leadership and assistance.

Korea's College and University students present an urgent need.

There is an urgent need in our churches for trained leadership and a program of religious education.

Korea's people are eager to read and are receptive to well-prepared literature.

The needs for additional missionary personel in Korea are great, with the following considered to be the greatest:

EVANGELISM:	7 couples
	1 single woman
MEDICAL:	1 nurse
EDUCATION:	1 R.E. promotion couple
PUBLICATIONS:	1 couple
	2 single women
STUDENT WORK:	1 couple
	1 single woman

In every area of the work we are limited by the lack of personel. What will YOU do to help lay hold of the challenge for presenting a Christian witness in Korea?

YOU can help through your PRAYERS, your STEWARDSHIP, and the dedication of your LIFE.

HERE & THERE

..... if near Seoul attend the Seoul Memorial Baptist Church on Choong Moo Ro St. .....

Worship Service	10:00 A.M.
Sunday School	10:50 A.M.
Training Union	6:00 P.M.

..... visit our Seminary in Taejon, our Hospital in Pusan, and the Mission Stations and Churches nearest you .....

..... pray for our work here and around the world ... The 31,000 Churches and 9,200,000 members of the Southern Baptist Convention giving through the Cooperative Program make it possible to carry out the command of Jesus to ... Go ... Baptize ... Teach .....

..... you are invited to see and participate in mission activities here and are encouraged to tell the mission story to the folk back home .....

..... "For God so loved the world" ... part of the world is Korea ... His love has not receded nor has His command been nullified .... Lord, what would you have me do .....?

For more information ... write

Baptist Mission APO 301 San Francisco, Calif.	(or)	Baptist Mission 55-5Ka Choong Moo Ro. Seoul, Korea

Seoul
Office Phone 5-1438
Home Phones 3-8017
5-6488

Presbyterian Mission
APO 301, San Francisco, Cal.
Jan. 26, 1960

Dear Dick: [Baird]

My spirits brighten daily as your return comes nearer — I hope yours aren't drooping accordingly. Let me jot down some notes on how things stand as I lie at home this morning trying to cook out a boil. It's probably the last letter I'll be able to get to you.

1. The big step forward is the Feb. 17 Assembly. The joint committee, with Lee Sang Kil as chairman, Kim Sam Tae as sec'y, is pushing hard on promoting it. Kim Pong Chong is helping in their office which is set up across the hall from us. Kim Sam Tae's "conversion" is still a bit of a problem in my mind — not much sign of real repentance about his seminary and CWS dealings yet — but the Young Dong leaders are convinced he's in earnest, and have pushed him into prominence in the reconciliation efforts.

2. The big question mark is the Honam area, and the SPs. We very carefully let them take the lead and do things all their way the past few weeks, — the reunion plan is all theirs now, though based on various earlier proposals. Its wording

favored Seung Dong, but its essentials – most importantly the insistence on the Taejon delegates, not new elections – favored us. We made no changes, and allowed the neutrals to make none, so as to strengthen the SP hand in selling the plan to Honam. We're greatly disappointed therefore that the Honam Hyebiwei amended item #5 to read: "The Church would declare its opposition to any activity in the WCC-type ecumenicity which is liberal, pro-communist or favoring a one-world church." It's not only weaker than the original, but also opens the way for propagandists to claim once again that pro-communism etc. in the WCC is the reason for the church's withdrawal from it. SP missionaries opposed the amendment, but naively allowed a suspension of the rules at Hyebiwei to permit a 3 to 1 Korean representation at this meeting. Even so they lost by only one vote 18-17. Now they fear they may not be able to bring all Honam into the Feb. 17 reunion, and are getting cold feet once more. Bradley apparently still favors neutral non-involvement. What they don't realize is that this would not leave them neutrals (for the neutrals, who have been rather flutter-brained up to now, are at last supporting the reunion attempt). The SPs will be left geographically isolationist, not neutral. But we still think they will come in strong.

ANNUAL REPORT, 1959-60

Samuel Hugh Moffett

Looking back through the haze and smoke of the revolutions both ecclesiastical and political which have hit us since we moved to Seoul in July, the quiet, green hills of Andong seem incredibly distant and far away.

I came up, as I proudly wrote home, to teach in the largest Protestant seminary in Asia, in the largest Presbyterian Church outside of Europe and North America, and the largest Presbytery in the world. I'd like to recall all copies of that letter. No sooner did I reach Seoul than church, seminary and presbytery all burst apart and began crumbling about me. For this year's report, therefore, I had better submit in more humble vein an agonized reappraisal of my earlier boastful claims.

First the seminary. This is my major assignment, and I am teaching History of Doctrine, World Church Survey, and a couple of inevitable English conversation classes. Actually, the seminary may still be the largest Protestant seminary in Asia, but I am no longer sure that this should be a matter of pride.

A Rockefeller foundation report based on 1956-57 statistics shows Korea, with 1346 seminary students, leading all Asia, Africa and Latin America in the number of Protestant theologues, and largest of all the seminaries on those three continents was our own, with 625 students. In fact our own seminary's enrollment almost equalled that of all the Protestant seminaries of ~~the~~ India combined, (662), and India ranked second only to Korea in the number of its theological students. More importantly, the number of college graduates in our seminary just about matched that of any of the Indian theological colleges.

Since that survey, however, military draft and church dissension drastically reduced our seminary's enrollment. At the time of the split, Nov. 17, 1959, there were 333 students. About 200 of these moved with us to temporary quarters at TaeKwang H.S. according to faculty plans accepted without question before the split. About 100 students remained defiantly on the government-condemned property on South Mountain. Now, reinforced by a large new entering class, our enrollment has climbed to 275. This is still higher than the enrollment of other ranking seminaries of the younger churches as given in the Rockefeller report:

Han-guk Seminary, Seoul	200
Stellenbosch Theol. Sem., S. Africa	176
Tokyo Union Theological Seminary	130
Methodist Theological Seminary, Seoul	125
Tainan Theological College	119

But frankly, the swollen enrollments in Korea's theological schools give more cause for alarm than for pride, and any decrease in enrollment, even when due to schism, as at our school, strengthens rather than cripples us academically. One of my most satisfying experiences this year has been an extra-curricular, non-credit

course on Great Books which I am giving to a class strictly limited to third-year college graduates. Outstanding among this year's 48 graduates was the first blind student to complete the seminary course. A college graduate, blinded as a captain in the Korea War, he is now ministering to the blind congregation which meets in the Duk Soo Presbyterian Church.

A second major responsibility this year has been the work of reconciliation which the Taejon Assembly schism in September made necessary. The Presbyterian Church in Korea is no longer the largest Presbyterian Church in the world outside Europe and North America. Until this year it ranked seventh in size among the younger churches:

Philippine Independent Church	3,000,000	adherents
Church of South India	1,000,000	
Batak Protestant Church of Indonesia	700,000	
Baptist Church of Manipur & Assam	700,000	
Assemblies of God, Brazil	680,000	
Methodist Church of South Asia (India)	554,000	
Presbyterian Church of Korea	521,000	(as of 1957)

But schism has now dropped it out of the first ten and has left it even smaller than the Church of Christ in Japan, a humiliating position for a Korean church.

But once more we need to remind ourselves that statistics are not the measure of the success of the Christian mission. If, by the mercy of God, schism in Korea is the means by which God cleanses his church morally and spiritually, if it becomes a cleansing and not just a splitting, then the decrease in numbers will be gain, not loss.

But even when it cleanses, schism is tragedy, and much of this year has had to be given to the task of making peace. I have been a member of the central reconciliation committees both of the mission and the church. This much at least has been accomplished in hours of nerve-wearing negotiations: what had threatened to be a 50/50 split straight down the middle of the church is now nearer 70/30 in favor of reunion, thanks to the Reuniting Assembly in February. To aid in one aspect of this work--the Truth Campaign--I was asked to write a second booklet on the ecumenical movement. The first printing of 5,000 copies of "The Christian Church Today: its Obstacles and Opportunities" is already exhausted.

Other duties this year have included two months in the Commission Representative's office substituting for Dr. Baird; membership on the Executive Committee of Yonsei University's Board of Directors in a period of critical reorganization; and committee work as Vice-Chairman of the Korean National Christian Council.

In the National Christian Council we rejoice that a two-month stalemate has ended with the election of a new General Secretary, the Rev. Kang Shin Myung, a Presbyterian; and that by a slim 43-40 vote margin, Korea's third largest denomination, the Holiness Church, has determined to continue its historic association with the other major Protestant bodies in the NCC.

So, though the revolution continues in church and state, and though the easy optimism with which I cheerily moved to Seoul last summer has faded, I have not forgotten that the victory is still with Jesus Christ, and I take comfort from words of the Apostle Paul which helped carry me through another revolution, ten years ago:

> "We are troubled on every side yet not distressed; we are perplexed but not in despair, persecuted but not forsaken; cast down but not destroyed; always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body... (II Cor. 4: 8-10)

-- Samuel Hugh Moffett

June 2, 1960

1960 was the year of the April Revolution in Korea, and the repercussions of this dramatic event continue to be felt in every phase of the nation's life, including the Church.

Revolution and the Church

Toppled by student uprisings, the regime of Syngman Rhee has been replaced by the Second Republic which places power, after the French fashion, in a Prime Minister rather than the President. Roman Catholic political influence has risen with the election of John Chang, a devout Catholic layman as first Prime Minister, but Protestant prestige, associated by many with the fortunes of the Rhee government, has not fallen as sharply as some had anticipated. The new President of the Republic, Po-sun Yun, is a Presbyterian elder. Dr. George Paik, a Presbyterian minister, who resigned after 14 years of distinguished service as President of Yonsei University to run for political office, was overwhelmingly elected to the House of Councillors (the Korean Senate) ~~with the largest majority accorded any of the candidates~~, and was later chosen President of the House.

Protestants have also risen to important positions in the new Cabinet. The new Foreign Minister, Il Hyung Chung, and Education Minister, Chun Suk Augh, are both Methodists, and the Minister of Commerce and Industry, Yo Han Chu, is a Presbyterian elder.

The immediate aftermath of the revolution, however, has been political instability and economic recession in 1960. The Democratic Party, united only in its opposition to Rhee's Liberal government, no sooner came to power than it split in two (Democrats and New Democrats), leaving the Prime Minister with only a bare majority in the powerful lower house. The year ended with Independent candidates rising to sweep local elections in towns and cities throughout the country, out-polling both the Democrats and the New Democrats and further imperilling effective government control.

Student unrest, mounting unemployment, and continuing street demonstrations added emotional undertones to popular dissatisfaction with the state of the nation. Sometimes this exploded into violence. For the first time since the Japanese occupation Korean mobs attacked missionary houses.

In May, a group of students inflamed by the anti-missionary and anti-ecumenical propaganda of the schismatic International Council of Christian Churches, broke into the Southern Presbyterian Compound in Chunju inflicting slight injuries on several missionaries. More serious was the crippling student and faculty strike at Yonsei University which erupted in November into a violent and destructive attack on the homes of the Acting President, a Presbyterian missionary, and the Chairman of the Board, a Methodist missionary. Police were powerless to prevent the utter wrecking of the two homes, but providentially the missionaries had been forwarned and were not hurt.

Superficially, such outbreaks suggest spreading anti-Americanism and a wave of popular opposition to Christianity in Korea, but such appears not to be the case. The May incident was only a minor by-product of Korea's tragic church divisions, while the real roots of the Yonsei troubles seem to be in part the economic insecurity of a large part of the faculty, and in part the pent-up frustrations of Korea's students,-restless, excitable, undisciplined, impatient for quick results and bitterly disappointed that their April revolution has not yet given them the new and perfect Korea of which they dreamed.

Reunion and Division

The major positive achievement of the church year in Korea was the Reuniting Assembly in February.

Last year Protestants watched in anguish as the Presbyterian Church in Korea, one of the largest Christian bodies in Asia, split into two fighting factions

and two rival Assemblies. It was the worst Church split in schism-scarred Korean Protestantism's 75-year history.

This year thanks to unflagging reconciliation efforts, what had threatened to be an even split straight down the middle of the church was turned into a 70% reunion. A special Reuniting Assembly brought back together some 200 of the original 286 commissioners who had split apart at the 1959 General Assembly plus some 51 elected or appointed alternates. 31 of the Church's 34 presbyteries were represented in the reunion. But part of the price of reunion, was the withdrawal of the church from the World Council of Churches. This was a concession to a minority group in the Reuniting Assembly. The ecumenical majority insisted, however, that it be noted that the withdrawal was not in criticism of the W.C.C. but "for the sake of the peace and unity of the Presbyterian Church in Korea."

Presbyterianism in Korea is now a rather confused mosaic of the following denominations, with our own Presbyterian Church in Korea still the largest and most influential church in the country, but greatly weakened by internal bleeding and schismatic secpage:-

Presbyterian Church in Korea	355,000	members
Presbyterian Church in the R.O.K. (1954 schism). . .	200,000	"
Seung Dong Assembly (Anti-Ecumenical)(1959 schism) .	165,000	"
Koryu Presbyterian Church (1951 schism).	140,000	"

(membership figures are very rough estimates only)

Late in the year the seceding anti-ecumenical faction (the Seung Dong Assembly) which had split the church in 1959, joined with an earlier fundamentalist schism (the Koryu Presbyterian Church) in a fairly successful attempt to form an anti-ecumenical Reunited Assembly, but the net result was further to splinter the right-wing Presbyterian factions into: (1) the Anti-Ecumenical Assembly (Reunited), (2) the continuing Koryu Presbyterian Church, (3) the

continuing Seung Dong Assembly, and (4) a handful of Bible Presbyterian Churches. Not until Presbyteries meet in the spring will it be possible to form a clear picture of the size of these various schismatic splinters.

Ecumenical Mission in Korea

Despite revolution without and schism within, church and missionaries in Korea continue in ecumenical partnership to report solid achievement for Christ in Korea. Never had relations been better between the cooperating missions (Australian, Presbyterian U.S., and United Presbyterian) as they took their stand together for the unity of the church.

The integration of all United Presbyterian Mission work into the Department of Cooperative Work of the General Assembly, completed last year, was remarkably unaffected by the schism of the church. The Mission, as such, exists now in name only. It operates in fact as a Missionary Fellowship. Budget requests and estimates, including relief funds, assignment of missionaries, and all financial and policy decisions relating to the work of the Church in Korea are made not by the Mission but by General Assembly's Department of Cooperative Work. The structure of the Department has stood up well under the pressures of church conflict. It has been a stabilizing factor in a time of confusion, and has justified the confidence placed in it.

The meeting of the General Assembly in September was one of the most peaceful in years and the slate of officers, headed by the Moderator, Rev. Jae Han Yoo, and the Stated Clark, Rev. Kwang Hyun Kim, is strong and moderate.

Recognizing that 85% of Korea is rural and agricultural, the Assembly voted to give top priority in the next few years to strengthening the Church's witness in rural areas. One of the major problems facing the Assembly was the dwindling of financial support of its Boards and Agencies. Successive splits in the Assembly have resulted in a general loss of confidence in all

central church agencies. The Board of Foreign Missions, supporting Korean missionaries in Thailand and Formosa, was able to meet its commitments only due to the generosity of a handful of faithful Korean donors, and the continuing support of one large congregation. Contributions to the Board of Home Missions almost vanished.

Evangelism and Youth Work

HLKY, the Christian Broadcasting Station, reaches not only South Korea's millions for Christ, but is also one of the few avenues of evangelistic outreach still open into Communist North Korea. As the only independent station in Seoul it won the respect of the people for its impartial and prompt treatment of the news of the revolution in April, and was specially cited by the Prime Minister in December for its outstanding services to the nation. This year in rural central Korea Presbyterians put into operation the country's fourth audio-visual mobile unit under National Christian Council auspices.

Interdenominational student work organizations have made remarkable progress toward a united evangelistic witness in 1960. A Cooperative Council formed last year received World Student Christian Federation recognition in August, 1960. This newly recognized body, called the Korean Student Christian Council includes three national campus Christian organizations: the Student YMCA, Student YWCA, and the Korean Student Christian Movement. During 1960, the Council sponsored nation-wide student conferences on the "Life and Mission of the Church," and initiated a united program of leadership training, publications and social action. The Presbyterian Church of Korea ~~with which our Commission cooperates~~ supports this united venture through its contribution of personnel and funds to the Korean Student Christian Movement.

Education

Delegates to the General Assembly were cheered by reports of progress on the Church's new $200,000. seminary campus overlooking the Han River on the outskirts of Seoul. It is the first permanent location in twenty years

for the Presbyterian Theological Seminary which is probably still Asia's largest Protestant theological school in spite of the church division which has reduced its student body from 400 to about 270 students. Classes opened this fall in the imposing new three-story recitation building, a gift from the United Presbyterian Church. A men's dormitory will be completed by next spring as a gift from the Southern Presbyterians. In September the General Assembly confirmed the election of Dr. Il Sung Kei as the new president of the seminary. He has been Acting President since 1959.

Further encouraging news was the granting of a government charter to the new Presbyterian college for women, Seoul Women's College, which hopes to open its doors to its first class of students in April. It's energetic president, Dr. Evelyn Koh, has been honored by the Korean government by appointment as a member of Korea's delegation to the United Nations.

The wave of faculty and student uprisings at interdenominational Yonsei University should not be allowed to obscure the steady progress made by the school under Dr. George Paik's distinguished leadership since 1946. The student body has risen from 1000 to 4800. Six major buildings have been erected on the campus. The long-sought union with Severance Union Medical College and Hospital was finally realized. It is, therefore, with ~~real pride in the past and~~ great hope for the future that Yonsei now welcomes the unanimous election of Dr. Pyung Kan Koh, M.D., a Presbyterian elder and former president of Korea's second largest government university, Kyung Pook University, as its new president. Dr. Koh is also a member of the Commission's select Advisory Committee of Fifteen.

The Korean Church's oldest college, Soongsil (Union Christian) College continues to prove that the ideal of self-support is not dead in Korea. Its new dormitory for 150 students is a gift not from America but from a consecrated Korean layman. In Taegu, Keimyong Christian College, the church's youngest operative college, has just completed an ambitious faculty housing program providing model homes for more than twenty of its professors and teachers. ~~These~~ two schools are the major source of the church's college-trained ministry.

Undergirding the church's program of higher education is a network of ten Presbyterian High Schools, all directly related to the presbyteries, and six church-controlled Bible Institutes training lay leadership for village churches as an important part of the Assembly's 1960-61 rural emphasis. The heads of the church-related colleges and High Schools have formed an informal Presbyterian Principals' Association (13 of whose 14 members are Korean) and have made effective use of this body as a long-range policy planning organization for the church's total program of Christian education.

The Bible Club day schools for under-privileged children, reaching some 70,000 children from city slums to remote mountain villages have proved to be not only the sole source of education in many communities available to the very poor but also effedtive evangelistic channels for the witness of the church in Korea. ~~This year's program has emphasized an up-grading of the clubs' academic standards~~.

Relief and Social Work

As the Korea War fades into history, Korea's relief needs are passing from the emergency into the chronic stage, but are none the less pressing. One-fifth of the total farm population constantly faces starvation. ~~Half of the country's farmers till less than two acres of land~~. Unemployment, the curse of the cities, is estimated to run as high as 1,500,000 out of a population of 25,000,000, and another several million are underemployed. The country's annual trade deficit is 19 times the total of its exports, and 70% of the central government's revenues must be allocated to the nation's crushing defense burden.

So long as this state continues, suffering and privation will be endemic in Korea. A recent government estimate of the "hard core" needy lists the following in urgent need of assistance: 130,000 orphans, 20,000 lepers, 2,500 widows, 2,500 old people, 3500 physically handicapped, 11,500 disabled veterans, 52,500 discharged veterans and 280,000 "generally needy". An estimated 6200 people are still living in caves and under bridges in the Seoul area alone.

The arm of the Protestant churches for the relief of this suffering is Church World Service, supported by the One Great Hour of Sharing offering. In addition to its wide range of refugee resettlement, feeding station and tuberculosis control projects, Church World Service this year brought some $4,000,000 of relief supplies into Korea, approximately 25% less than in 1959. Particularly noteworthy is the work of the Union Christian Service Center in Taejon in which Presbyterians have a direct share of support both with funds and personnel. Its five departments, tuberculosis rest home, foundling home, ~~orphanage~~ boy's home, amputee rehabilitation vocational training center and rural service department, serve as models for all Korea in practical demonstration of the love of Christ.

About $100,000 of the One Great Hour of Sharing offering comes as a direct relief grant to the Korean Church. Administered by the Assembly's Department of Cooperative Work, this fund is used to help the families of chaplains (many of whom are refugees), to aid the Bible Club program for the children of the very poor, to provide medical charity at Christian hospitals, to give scholarship aid to the children of martyred church workers, and for emergency storm, flood and drought relief.

Medical

An even more permanent contribution to the relief needs of the peninsula is the work of the two great Christian hospitals with which Presbyterians are related: Severance in Seoul, and Taegu Presbyterian Hospital in Taegu.

Severance's Medical College, which is now a part of interdenominational Yonsei University, has 280 medical students, three-fourths of whom are professing Christians. All Seoul was grateful for Severance's emergency response to the casualties of the revolution. On April 19, within a three hour period, 135 wounded and dying people poured into the hospital which was already filled to the last bed. Of the sixty seriously wounded patients admitted and operated upon, only four lost their lives. Severance's great new Army Memorial Chest Hospital is approaching completion and will pioneer in the major health problem facing Korea today, tuberculosis, ~~and~~ Its

Crippled Children's Hospital has just finished a most successful first year of operation.

The Presbyterian Hospital in Taegu with its staff of 51 fully trained Korean doctors, all Christian, has contributed more than $5000 of free charity care to the needy every month in 1960. ~~The addition~~ This figure does not include the care of the 1129 charity patients in its Taegu Leprosarium. The addition, late in the year, of a new World Vision wing for the free care of orphans only, has doubled the capacity of its Children's Hospital. The Hospital is pioneering in the study of laboratory techniques and recently opened Korea's first full-scale School of Medical Technology. ~~with a first class of 18 students.~~ The School of Nursing, with 79 students, has succeeded in raising its academic standards to the college level and now has no students who are not high school graduates.

Long famous for its combined medical and evangelistic outreach, the Presbyterian Hospital continuos free clinical trips by the staff to villages and cities in a 100 mile radius of Taegu, bringing healing both for the body and the soul, all in the name of Jesus Christ. 879 decisions for Christ were made during the year in the hospital and 646 in extension work outside the hospital.

- 30 -

- Respectfully Submitted
Samuel H. Moffett

UN 창설제15주년 기념우표

POSTAGE STAMP TO COMMEMORATE
THE 15TH ANNIVERSARY OF
THE UNITED NATIONS

1945
|
1960

대한민국 체신부

MINISTRY OF COMMUNICATIONS
REPUBLIC OF KOREA

발 행 일	단기 4293년 10월 24일
액 면	40환
도 안	UN기(旗)와 월계수에 쌓인 지구
쇄 색	연자색, 농황녹색 및 녹청색
판 식	평판(옵셋트)
인 면	가로 25미리, 세로 37미리
천 공	13 1/2
용 지	회백색 「우정마-크」 투문지
쉬-트의 구성	가로 10매, 세로 5매의 50면
원 화 작 자	조 경 행
도 안 자	강 박
인 쇄 소	한국조폐공사
발 행 수 량	1,000,000매

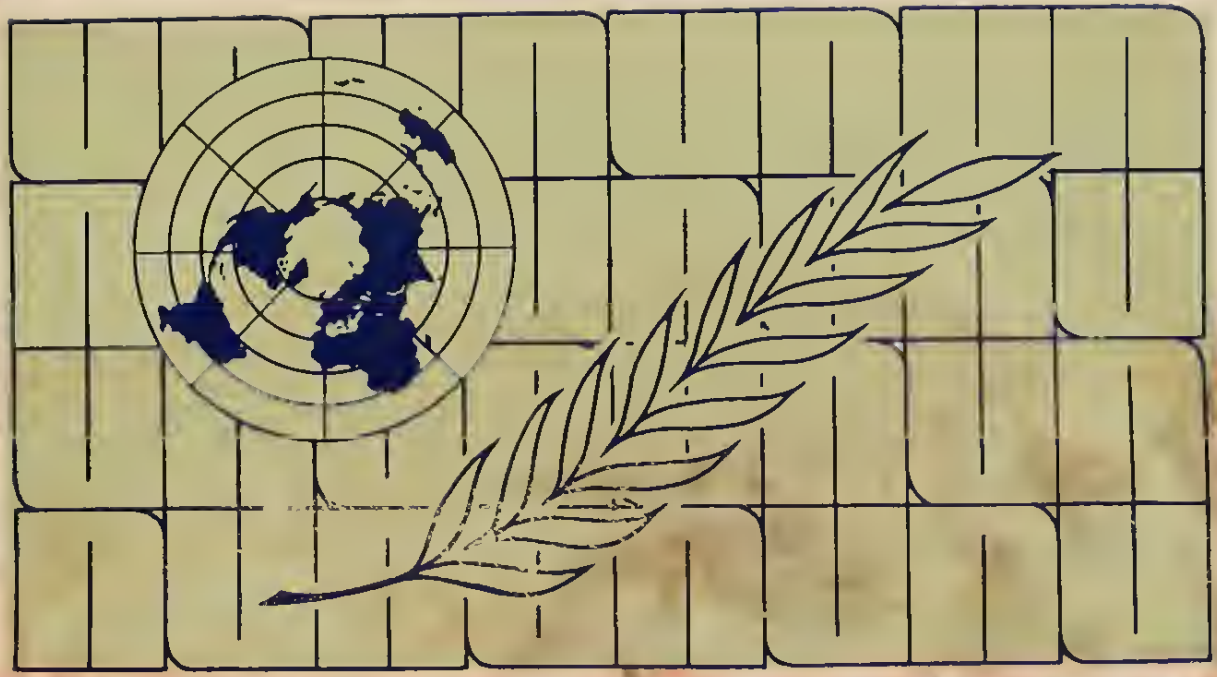
소형쉬-트 발행수량 70,000매
가 격 40환

초일봉투 발행수량 10,000매
가 격 80환

Date of Issue	October 24, 1960
Face Value	40 Hwan
Design	United Nations flag and the globe surrounded by laurel
Printing Color	Pale Purple, Chrome Green and Greenish Blue
Printing Process	Lithographed
Size of Impression	25mm x 37mm
Perforation	13 1/2
Paper	Granite, Wmkd. Korean Postal Emblem
Sheet Composition	50 (10 x 5) stamps per sheet
Originally Designed by	Cho, Kyung Heng
Revise Designed by	Kang, Bak
Printed at	Korean Government Printing Agency
Quantity Issued	1,000,000 stamps

Miniature Sheet Quantity Issued 70,000
Value ..... 40 Hwan

First Day Cover Quantity Issued 10,000
Value ..... 80 Hwan



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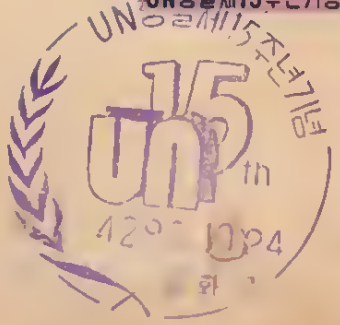
OF THE
UNITED NATIONS

FIRST DAY OF ISSUE OCT 24.1960



TRENDS IN THEOLOGY, ~~1910~~ 1900-1960

The forty years of Protestant theology from 1900 to 1960 are dominated by the rise, and if not the fall, at least the strategic retreat of liberal theology.

In 1912 Walter Rauschenbusch, prophet of the new theology, wrote, "The largest and hardest part of the work of Christianizing the social order has been done." [1] Liberalism seemed to have brought in the Kingdom of God. But in 1949 Paul Tillich, surveying the present theological scene, wrote, "All groups...consider the last 200 years of Protestant theology essentially erroneous. The year 1933 finished the period of theological liberalism." [2] The vast gulf between these two statements marks the completeness of the revolution which forty years had wrought in theology.

Forty years ago liberalism was emerging victorious from the theological battles of the preceding half century and seemed about to enter its golden age. Its principal opponent, Christian orthodoxy, had apparently been shattered by two great destructive forces, Biblical criticism and the theory of evolution, which were really only aspects of an earlier intellectual revolution, the coming of the age of science. President Burton of the University of Chicago observed that probably no single generation of men during the Christian era had ever had to adjust their thinking to so many new ~~xxxxxx~~ facts over so wide an area in so short a space of time as had his own. In theology this adjustment of thinking took the form of liberalism, which from 1910 to 1930 made its peace with contemporary culture and virtually swept the older orthodoxies from the intellectual field.

The new champion, liberalism, has had so many faces it is almost impossible to define. Its roots were in early Greek theology rather than in Augustine, in the Renaissance rather than the Reformation, and in the Enlightenment more than in the Evangelical awakening. It was a break with the established orthodoxy in mood and method as well as in theological content. It was a synthesis of religious optimism, scientific method and differing philosophies of religion.

The optimism was a direct reflection of the temper of the age. Science soared about the triumph over nature. The theory of evolution lent itself to the idea of inevitable progress, and man seemed well on his way to a well-earned divinity. All was for the best in this best of all possible worlds. It is little wonder then that scant respect was paid to harsh and gloomy creeds of sin and judgment. What room was there for a doctrine of the fall in a theology of progress?

In method also the new theology bowed to triumphant science. The old authorities, Church and Scripture, were weighed and found wanting. In the search for new foundations, ministers rushed to the laboratory to apply to the task of theological reconstruction a power that was visibly transforming the world. Dr. Newman Smyth, a distinguished theologian, spent hours in his fifties and sixties in chemical and biological laboratories "to go to school to nature for truth [illegible] rather than [illegible]." [3] Dean Shailer Mathews, of Chicago Divinity School, [illegible] the scientific method as the unifying feature of liberal theology. [illegible] differ in doctrine, he said, but they are united by the scientific method, for liberalism is a method, not a creed. [4] A new and refreshing spirit of tolerance crept into theological circles, a disinclination to quarrel for truth, and a careless feeling that [illegible] were they [illegible] proved to be [illegible] beliefs. This was all so [illegible]. It was only later that [illegible], scientific theologians began to feel [illegible], and [illegible] to master man by searching, even with all the resources of science, [illegible].

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1. Rauschenbusch, Christianizing the Social Order (1912), p. 124
2. Paul Tillich, in Theology (Vol. VI, 2), p. 200
3. Smyth, Conservative Liberal Theology, p. 3
4. Mathews, The Faith of Modernism (1924), p. 23

Harnack's [illegible] Essence of Christianity (1900) [illegible] (1903) [illegible] (1908)

While [illegible], [illegible] and only in [illegible] rejection of the supernaturalism of orthodoxy. [illegible] and [illegible] [1] [illegible] three main traditions shaping liberal religious thought: idealism, romanticism, and naturalism. [illegible], [illegible] in [illegible] Hegel, [illegible] to supernaturalism by its belief in something beyond the world we can see and describe, but differed from orthodoxy by stating that the bridge to the other world is reason rather than revelation. To this school belonged Dorner, the German theologian, and William Ernest Hocking and Edgar S. Brightman in America. Romanticism, which spread from Schleiermacher and Ritschl, sought for a new authority to replace revelation, and found it not so much in reason, as Idealism, but in religious experience. In this tradition stand men like Adolf Harnack, Rudolf Otto, D. C. Macintosh, and William Adams Brown. Naturalism, deriving from such diverse influences as the seventeenth century Deists, and Descartes, Hume and Darwin, sought to build a religion on the foundation of observable nature alone. It includes among its followers Whitehead, Dewey, ~~and~~ Wieman, and Bergson.

With such diverse faiths fused into union by mood and method--by a blazing passion for social justice, a common quest for truth, a continuing thought and infinite loyalty to the Jesus of history, and a happy confidence in man's [illegible] --liberalism moved hopefully into its bright new world of the twentieth century. ~~"~~ "History was God's laboratory," writes one reconstructed liberal, looking back at his unreconstructed days. "Jesus Christ, prophet and teacher, was a man full of that divinity of which I, as a human being, was capable; the Kingdom of God was a social possibility which was inevitably emerging through education and the application of the ethics of the gospel;...social evolution harmonized with a progressive and sociological interpretation of history; the Bible was the literature of religious pioneers; the church was the school of the new humanity which knew the divine secret of life's meaning...; man's highest thoughts were God's life expressing itself within him." 2

Such was the new theology that dominated the first ~~xxxxxxx~~ decades of the twentieth century. Then came the earthquake--world war, financial depression and another war. It is true, as Tillich points out, that the foundations had already been shaken. Three 19th century volcanoes had erupted with prophetic rumblings: Marx, shaking the social ground of liberalism; Nietzsche its moral ground; and Kierkegaard its religious ground. But more than anything else, it was by the greatest collapse of the civilization which was its finest boast and closest ally that liberalism was shaken. Optimism in man's long climb from the ape was hard to retain when the centuries of progress were crowned by the bloodiest and most [illegible] wars of history. The scientific method, so effective with nature, proved curiously ineffective with human nature. So with good cheer and method questionings, liberalism lost its unifying principles and splintered into ~~uncertain~~ [illegible] units moving, by and large in two directions from an uncertain ~~center~~ and [illegible] center.

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1. [illegible], [illegible], (1[illegible])
2. [illegible], in Christian Century (April [illegible]), p. 477

I. Humanism the logical goal? ~~The~~ The radical wing of twentieth-century theology has moved relentlessly on in the logic of the scientific method to naturalistic positions lying beyond the frontiers of recognized Christianity. If, in the evolution of religion, liberalism has succeeded orthodoxy, what could be more natural than that it, in turn, should now yield to a yet more scientific faith.

Kant had removed God from the field of intelligence to that of the emotions or will. Freud revealed in the emotions and will not God, but a beast. It became increasingly clear that religious inquiry which begins with man can never rise beyond man to God. If such be the case, said the humanists, intellectual integrity can be preserved only by dispensing with God. This was a point of view widely popularized by Walter Lippmann's Preface to Morals, (1934).

The three most influential forms of humanism have been: the poetic humanism of George Santayana (Reason in Religion, 1905), the pragmatic humanism of John Dewey (A Common Faith, 1934), and the realistic humanism of Bertrand Russell or the communist movement. Santayana's humanism was unique in its lack of aggressive interest in social reform. Most humanists have carried over wholeheartedly liberalism's passion for social reconstruction, but differ in their theories of just how man is related to nature in achieving the social ideal. The realistic humanists are materialists denying that nature cooperates with man in any meaningful way as he struggles to build his utopia. ~~The~~ Dewey and the pragmatists, on the other hand, contend that there are in nature realities beyond scientific classification, and that man is dependent on these for cooperation in the social task.

But the humanist movement, however dynamic and powerful it may be in the modern world, has passed from its theological beginnings far beyond the scope of this brief survey. It is no longer a theology but a philosophy, and in many of its forms, notably in communism, rejects not only the name of Christianity, but even the name of religion.

~~It is~~ One of the paradoxes of the humanist movement, however, ~~which~~ is becoming increasingly evident, namely, that it is not able to rest content with its own god, man, but must abstract and worship [illegible] of its own. We are familiar with one terrifying aspect of this tendency in Nazism's deification of the State. There is another and more encouraging aspect. This is a growing quest for reality beyond man, which, though it tends to fill the void with abstractions and deify the [illegible] itself, yet reveals a [illegible] longing to fill that emptiness ~~with [illegible], and calling to mind Augustine's famous phrase, "Our hearts are restless till they find their rest in Thee."~~ God is "reality idealized and personified", says E. S. Ames, for example; or "the growth of meaning" (H. N. Wieman); "the Creative Order" (G. B. Smith); "personality-evolving activity" (Shailer Mathews); "the active relation between the ideal and the actual" (John Dewey).

Another [illegible] writer, [illegible] Henry Nelson Wieman's [illegible], "Religious realism", [illegible] radical [illegible] is [illegible] scientific [illegible], [illegible] is at least [illegible] on [illegible], "[illegible] their [illegible]". [illegible] "[illegible]" [1] [illegible] integrity [illegible] but [illegible] to recognize the sovereignty of God [illegible] supreme over itself.

Wieman's present position, however, is not the neo-orthodoxy of Barth or Brunner. It rather approaches what we may call Niebuhr's theological realism, that it,

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1. Christian Century, [illegible], pp. 116-118.

[illegible] position, [illegible] lost [illegible] small, remnant. ~~[illegible]~~

In May, 1942, a long [illegible] in [illegible] theologians, philosophers and scientists published "A Humanist Manifesto" which opened the eyes of many for the first time to the direction in which their liberalism was logically heading. It suddenly became clear that in this direction lay not the reconstruction and liberation of Christianity, but its virtual obliteration. Today's liberal center is composed of those who were unwilling to follow the link to humanism, but equally unwilling to follow the other alternative and return to what they term "irrecusable authoritarianism and a reversion to 17th century theology". They want neither to lose faith in God with Lippman and the humanists, nor, as they say, to lose faith in man with Barth and neo-orthodoxy.

(see Liberal Party, An Appraisal, 1942)

Sorrowfully rejecting both ~~xxxxx~~ extremes, many, like John C. Bennett, Georgia Harkness, ~~xxx~~ Walter M. Horton and the mainstream of British theologians, have sought to build firmer foundations for a modified liberalism that has been called the evangelical liberal position. This is an attempt to retain liberal man's tolerance, truth-seeking spirit without abandoning a firm faith in Jesus Christ and His Church, and thereby hoping to recover what was notably lacking in liberalism, the emotional strength of evangelicalism. Miss Harkness, for example, writes, "Ten years ago I was a liberal in theology. I am still liberal, unrepentant and unashamed... (But) we were in danger of relying too much on science as the only approach to truth, of trusting too hopefully in man's power to remake his world, of forgetting the profound fact of sin and the redeeming power of divine grace, or finding our main evidence of God in cosmology, art, or human personality, to the clouding of the clearer light of the incarnation. Liberalism...needed to be recalled to the meaning of the cross and the power of the resurrection." [1]

But the liberal center no longer dominates the theological field as it did from 1910 to 1930. The newest and most dynamic force in theology is reaction and recoil from liberalism. This has been most notably expressed in the neo-orthodox movement--Barthianism, neo-Thomism, the Lundensian school, and the revival in Russian orthodoxy. But it is also found in the abiding strength of the older Protestant orthodoxy which not even liberalism at its strongest was able to stamp out of the churches.

The tenacious hold of orthodoxy on the hearts of Christians in the face of its apparent intellectual collapse was an inexplicable riddle to its opponents. At its worst it seemed only to prove "the capacity of the human mind to accommodate the most amazing inconsistencies." A better insight was that of D. R. Davies: "A creed which is true to the facts of life, but false to their intellectual formulation (fundamentalism), is preferable to a creed that is false to the facts but scientific in their presentation (liberalism)" [2] But the simplest explanation is that fundamentalism, for all of its faults, retained the power and vitality of historic Christianity better than the modern variations precisely because it was nearer to the historic Christ. It is one of the ironies of our age that the liberal movement which started out so boldly away from the distortions of creed and dogma in quest of the Jesus of history, found at the end of its quest (as in Schweitzer's The Quest of the Historical Jesus, 1911) a strangely unacceptable Christ, shockingly like the Christ of the fundamentalists and not at all the gentle teacher of the modernists.

Orthodoxy not only survived, but for a while furnished almost the only defenders of the very central positions of Protestant Christianity: the authority of the Bible, and the deity of Christ. One of its ablest exponents in this period was J. Gresham Machen (Christianity and Liberalism, 1923). Its continuing power was felt even, perhaps, ~~xxxxxxxxx~~ among the younger churches where self-support and independence have

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1. Georgia Harkness, "My Spiritual Pilgrimage", in Christian Century, March 11, 1942, p. [illegible]
2. D. R. Davies, On to Orthodoxy

[illegible] ecumenically accepted by the most conservative orthodox communions, as in Korea, Scotland, or the churches of China.

In the 1920s, however, [illegible]

But to theological observers of the 1920s, everything seemed changed. Though it still held the hearts of the rank and file in the churches, it was failed to capture the seminaries. The principal chairs of theology were securely in liberal hands; the fundamentalist controversy was dying down; liberalism was never so strong, particularly in America. It was into this situation that Karl Barth came thundering with his Epistle to the Romans (1921, tr. 1933) -- the manifesto of a crisis theology which spoke to its surprised hearers with such vigor all the old ghosts of orthodoxy long thought dead. In the two decades, 1910-1920, the great years of the liberal revolution in theology, and the decades, 1920-1930, the years of the counter-revolution -- [illegible].

[illegible] Barth's [illegible] John Calvin. [illegible] Lutheran [illegible] liberalism. [illegible] the following attack on the very foundations of liberalism. Liberal optimism fell before the crisis-concept, which found the way to every one and to man's low, [illegible] the judgment of a holy God upon sinful man. The religious [illegible] of religions in every case under his criticism. God is always the subject, never the object. He cannot be classified, explained, observed. "God only is [illegible], God is the first to be reckoning us", for God is absolutely sovereign. Man is condemned. "God cannot speak of God simply by speaking of man in a loud voice."[1] God is absolutely other, and qualitatively different from man.

In essence, Barthianism was a complete rejection of humanistic, naturalistic liberalism and a return to the revelation of the Word of God. Humanism is right, Barth would say, only in its insistence that a religion which begins with man can never reach God. But Christianity does not begin with man. It begins with God.

It may be asked why such a [illegible] return to supernaturalism has been so much more successful than the fundamentalism it so closely resembles in its assault on liberal theology. The answer may lie partly in its timing. It came at a time when a world depression and the second world war were driving the last of utopian illusions from men's hearts. The answer may lie partly, also, in the temper of Barthianism, which has been saved by humility and a sense of humor from the bitterness of the fundamentalist controversies. "It is a real question," Barth has said, "whether there is as much joy in heaven as on earth over the growth of the Barthian school." And it lies partly, of course, in the character and mind of Barth himself, of whom as sober a judge as D. M. Macintosh has said, "He is incontestably the greatest figure in Christian theology that has appeared for decades." But even more clearly, perhaps, the reason lies in the adroit but highly debatable way neo-orthodoxy met the current liberalism's short telling attacks on the old supernaturalism by a yet more thorough supernaturalism than orthodoxy itself. For example, if philosophy attacks the reasonable nature of Christian revelation, Barth deftly side-steps by a denial of the adequacy of reason to receive revelation. Revelation is received by faith. If higher criticism imperils the authority of the Bible, Barth coolly denies the identification of Scripture with revelation. The Word of God is in the Bible, but it is not the Bible. And with no more thought for the defense, he moves back to the attack. God is not to be defended. That is not the task of theology. Man is rather to be brought under the searing, saving judgment of ~~the Almighty~~ God in Christ.

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1. Karl Barth, The Word of God and the Word of Man (tr. 1928), p. 156

To anyone who has followed the vigorous, hard-fought theological disputes of Barth with even his closest followers, it is clear that Barthianism is neither a tightly organized movement nor a closed system of thought. This is evidence, however, more of intellectual vitality than of lack of fellowship. One dispute concerns Barth's tendency to irrationalism. The attempt of Emil Brunner (for example in Revelation and Reason, tr. 1946) to organize more systematically the distinctive positions of the new theology has not met with Barth's unqualified support. Their outstanding point of difference is Brunner's greater emphasis on reason's ability to operate on natural revelation. In this he is nearer than Barth to parallel neo-orthodox movements in Roman Catholicism and Russian Orthodoxy. In the former, the neo-Thomism of Jacques Maritain (~~Primauté du spirituel~~ Introduction to Philosophy, tr. 1930) and in France, and Christopher Dawson (Progress and Religion, 1929) in England, builds from reason to faith and from faith to God. In Russian neo-Orthodoxy the great names are Berdyaev and Bulgakov, whose existential philosophies [illegible] join faith and reason within a distinctively Slavic unifying principle of mystic communion and fellowship (sobornost).

Other disagreements within neo-orthodoxy involve primarily Barth's contempt for "activismus" and the social gospel, in which he detects a subtle, humanistic confidence in man's power and progress. But others refuse to divorce theology from life. Neo-orthodoxy's most notable social prophets have been Paul Tillich, an active Christian socialist, and Reinhold Niebuhr (Moral Man and Immoral Society, 1932).

Just as neo-orthodoxy has revived Calvinism in [illegible], and in turn in neo-Thomism, so also it has prompted a rediscovery of Luther, beginning with Karl Holl's observation that if Christian faith is what Luther [illegible], then what [illegible] a Schleiermacher and a Ritschl--and [illegible] a Troeltsch and Otto--understood is something other than Christian faith. In Swedish Lutheranism the increasingly influential Lundensian school of Bishop Aulen (The Faith of the Christian Church, tr. 1948) and Nygren (Agape and Eros, tr. 1941) [illegible] loyal to Luther [illegible] Christianity [illegible] profoundly [illegible] movement, and [illegible] theology [illegible] over [illegible].

In [illegible] study commissions of the [illegible] theology.

- Samuel Hugh Moffett
(Nanking, 1950)

Samuel Moffett
Cathers

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Jan. 1960

Return to Korea

Presbyterian Mission
APO 301, San Francisco, Cal.
January 12, 1960

Dear Mrs. Goodrich:

Under separate cover I am mailing--at last--the slides you asked for. Please forgive the delay. The first group of slides I took with your film did not turn out too well, and showed too small a segment of life in Korea, so I have added others to fill in the gaps to show you in the Collingswood Presbyterian Church something of our work in Korea where you have supported us so faithfully. Here is a brief commentary on the slides, in order:

A. I am your missionary, Sam Moffett, living in Seoul and teaching at our Presbyterian Theological Seminary, the largest Protestant seminary in Asia.

B. And this is my wife, Eileen, who not only teaches part-time at the Seminary, and studies Korean, but is also official hostess for the mission here in Seoul. We want to tell you a few things about Korea and what you are doing for Korea through us.

1. Korea's 30 million people live on a beautiful little peninsula, surrounded on three sides by the ocean. Here a fishing village on the east coast sleeps in the sun where the hills slide down to the sea. The yellow roofs of the houses are made of rice straw.

2. On market days the people of the villages dress in their best white clothes like this couple resting by the side of the road. The man's black horsehair hat and long pipe show that he is better off than the average in his village.

3. On hot, rainy days the men will loosen their jackets, and carry a yellow oil-paper umbrella, but they'll not take off the tophats of which they are so proud.

4. It is the women who work in Korea. Like all Korean women, these two carry their bundles to market on their heads. The white blankets wrapped around their waists bind their babies on their backs and an older brother trails along behind. In the market they will hear the Christian message preached by some of our Bible Institute and High School students.

5. ~~Korea~~ On New Year's Day the little girls put on their new red and yellow dresses and play in the streets. Youth is the time to play. Life will be sad enough later on.

6. Korea is 80% agricultural. Most Koreans work in the fields in the yellow sun, like this family on its tiny farm. Every blade of rice is transplanted by hand in the little paddy-field, and they work from dawn to dark.

7. Later in the summer the emerald fields of rice make Korea one of the most beautiful little countries in the world. There is no green on earth lovelier than the green of growing rice. But when the rice crop fails, disaster strikes.

8. Then, when disaster ~~strikes~~ comes, the Christian church springs into action and provides relief. Here are primary school children coming to the Presbyterian compound where we gave them powdered milk. The whole Andong area was hit by drought and for three months almost everyone was on the edge of starvation.

9. Highways like this lead from the country to the cities. They may not be as smooth as America's paved turnpikes, but when the cosmos blooms they have a beauty all their own.

10. In the spring, when every village must contribute voluntary labor to the upkeep of the highways, we take the Presbyterian mission truck, mount a loudspeaker on top, and preach the gospel to the road-crews.

11. The snowy hills hem in the cities on all sides. Korea is a land of mountains. This view of Taegu is taken from near our Presbyterian Hospital where my brother Dr. Howard Moffett is Superintendent. 77 fully self-supporting churches in the area around Taegu owe their origin to patients who were converted in the hospital.

12. In addition to the main building, with its 150 beds, the Presbyterian Hospital cares for 1129 lepers in this leprosarium on the outskirts of Taegu.

13. Seoul, the capital of Korea, where we now live, is guarded by the great East Gate which was built 100 years before Columbus discovered America. People from the villages are dazzled by Seoul's streetcars and automobiles, which may look rather old-fashioned to you, but are very modern for Korea.

14. Seoul was almost 90% wiped out by the communists during the war. As the tides of war turned, thousands of refugees poured back into the ruined city, building shacks like these out on stilts over the open sewer. That is no beautiful blue stream there; that is a sewer, and fortunately for you, smell doesn't register on a camera.

15. There is another side to Seoul. These two beautifully dressed Korean women are strolling through the grounds of the old Korean palace where the Japanese murdered one of Korea's last queens 65 years ago. The frightened king asked my father to sleep in the palace for a while, thinking that the presence of an American missionary might be a protection.

16. For those who can afford it, Seoul glitters with all kinds of entertainment. This drum dancer is swirling to the accompaniment of a group of Korean classical musicians.

17. Rich and poor alike in Korea are busily learning how to practice democracy. Big posters stretched across the main street of this county seat are urging the respective merits of candidates for election to the country's congress.

18. Religiously, Korea is still ruled by superstition. These devil posts clustered at the entrance to a mountain village are supposed to scare away evil spirits which might bring harm to the villagers.

19. Buddhist temples are lovely, but they do not really satisfy the longings of the people for cleansing from sin and peace with God.

20. A Buddhist priest reads his prayers in vain, and the worshipers bow to a golden Buddha who cannot hear their pleas.

21. No Buddhist priest can give real comfort to this mourner in his sackcloth clothes resting by the grave of a loved one. For him there is no peace with God beyond the grave.

22. There is only one hope for Korea: the Cross of Jesus Christ. Even the North Korean communists who are just across the river in the background of this picture can see the white cross pointing to the sky on this little front-line Army chapel.

23. In South Korea, Christians prize their freedom of worship and will walk for miles like these country believers on a Sunday, to their little churches to worship God.

24. This is a typical country church, its mud-brick walls freshly whitewashed and its tin roof shining. The pastor lives in the little thatched building to the left.

25. Some rural Christians are so poor that it often takes them years to finish the buildings in which they worship, but the Word can be preached even in an unfinished church. Here a country elder preaches to a congreagation which has no pastor.

26. But the church does more than preach in Korea. ~~Here are a~~ This group of orphans is in a Presbyterian orphanage near Andong. They were saved from death because Christians care and give and serve.

27. Two of the orphans play happily in the dust. They don't have much to eat or to wear or to play with, but they are happy because they at least have a home to live in and people who care for them and love them.

~~28. Christian concern for the poor and the oppressed in Korea extends exe~~

28. Some of the orphans in this orphanage are even able to attend classes in our Christian High School in Andong (Kyung An High School). Sam had his picture taken below the main classroom building as Chairman of the Board of Trustees. Almost 70% of its 700 students are Christian.

29. Our greatest joy in the work here still comes from visiting the faithful congregations in little villages. Here is Eileen crossing a bridge on an itinerating trip in the country. We went as far as we could by car, and then walked the rest of the way to the mountain church.

30. On the way we stop in many villages to talk to the people about Christ. Sam is here chatting with a top-hatted village elder. Note the red peppers drying on the village roofs.

31. This is your missionary, distributing relief food and clothing to the poor in Seoul, in Jesus' name. We are your hands and your feet; we are the outreach of your heart's concern, for Christ in Korea.

32. Korea's Christians join with us in thanking you for what you are doing in Korea. This girls' choir in a little country church, and 500,000 other Korean Presbyterians like them, praise God for his love and mercy through 75 years of Protestant missionary work in this country. We count on your continuing prayer support.

P.S. Eventually, when you are all through with these slides, may we share them with other churches?

Sincerely,

Sam and Eileen Moffett

Presbyterian Mission
APO 301, San Francisco, Cal.
January 12, 1960

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Sincerely yours,

Sam and Eileen Moffett

P.S. We would appreciate it very much if, after you have used these slides for as long as you wish, you would send them on to my brother in Oyster Bay (Rev. James Moffett, 22 Pearl St., Oyster Bay, N.Y.). I would like to have him have an opportunity to see them. Then he can return them to you.

Presidential Reception
and
King's Banquet

於 景 武 臺

慶 會 樓

16 September 1960

The Korea Branch
of the Royal Asiatic Society
welcomes the sponsors
of the Naju Excavation Project.
This evening has been arranged to
acquaint you with some of the details
of the undertaking which is to be
conducted by the National Museum
of Korea under the direction of
Dr. Kim Che-won. Work will
commence shortly at the site
near Naju, Cholla Namdo.

PROGRAMME

Reception — Kyŏngmudae

President and Mrs. Yun Posun

Chuyŏn(酒宴) — Lawn by Kyŏnghoeru

Banquet(宴會) — Kyonghoeru Pavilion

Valedictory

Dr. Richard Hertz

Commentary

Dr. Kim Che-won

Divertissement

Korean Folk and Classical Music Arts Institute

Commentary by Mr. Alan Heyman

MENU

食事案內

Hors d'oeuvres

(안주)

구 절 반	Kujŏl-ban
잣	Chat
호 도	Hodo

Dinner

(食事)

만 두 국	Mandu-guk
신 선 로	Sinsŏllo
생 선 전 어: 민어, 새우	Saengsŏn Chŏnŏ: Minŏ Saeu
닭 찜	Taktchim
불 고 기	Pulgogi
도 미 찜	Tomitchim
도 라 지	Toraji
고 사 리	Kosari
버 섯 나 물	Pŏsŏnnamul
배 추 김 치	Paech'u-kimch'i
나 박 김 치	Nabak-kimch'i
밥	Rice
과 일: 포도, 사과, 배	Kwail: P'odo, Sagwa, Pae
인 삼 차	Insam-cha
커 피	Coffee
차	Tea
사 과 탕	Sagwat'ang

PROGRAM

presented by

The Korean Folk & Classical Music Arts Institute

1. Yongsan Hoesang - Yombul... The Orchestra of the Korean Folk & Classical Music Arts Institute

2. Sijo - Pyŏng Sijo, Chirŭm Sijo ...

Hong, Won-ki - Soloist

Lee, Byong-woo - Tansŏt

Chi, Yong-hi - Haegŭm

Lee, Chang-bae - Changgo

3. Hwagwan (Court) Dance ... Chorus & Orchestra of Korean Folk & Classical Music Arts Institute

4. Kayagŭm Pyŏngch'ang - Kong Do Ran Ni... Ensemble of the Institute

5. Changgo (Drum) Dance ... Pak, kwi-hee

6. Komŭn-go Pyongch'ang ... Shin, Kae-dong

7. Sae Taryŏng (Bird Song) ... Soloists: Pak, Kwi-hee
Pak, Cho-wol
Han, Non-sang
Sung, Wo-hyang

8. Nine Drum Dance ... Kang, Moon-ja

Program Notes by

Alan C. Heyman

1. Yongsan Hoesang - Yombul -- Yongsan Hoesang, meaning the sermon on Mount Yongsan, was originally a Buddhist chant. But later, the chant, dropping its text, turned into purely instrumental ensemble to be used to accompany the ritual dance. Yombul is one of 12 movements of Yongsan Hoesang: it is often used to accompany the popular Buddhist Monk Dance.

2. Sijo - Pyong Sijo, Chirum Sijo -- Sijo is one type of Korean poem that is traditionally sung, and is composed of three lines. Pyong Sijo is the standard form and Chirum Sijo employs the falsetto voice in many parts. The Chirum Sijo to be sung was composed by the County Prefect Yang Sa-ŏn (1517-1584), and is translated by Richard Rutt (Transactions of the Korea Branch of the Royal Asiatic Society - Vol. XXXIV) as follows:

Though they say, "The hills are high,"
Yet they are still below heaven.
By climbing, climbing, climbing more,
There is no peak that cannot be scaled.
But the man who never tried to climb,
He says indeed: "The hills are high."

3. Hwa-gwan Dance - This dance was performed in the court before many of Korea's kings - probably in the very place where you are sitting now. The dance employs a chorus of courtesans wearing long sleeves called Sak Tong Han Sam and small gaily colored crowns. The dance begins with the graceful Taryong rhythm and leads into the Kut-ko-ri, which is a more lively syncopated rhythm used often in folk music.

4. Kayagum Pyŏngch'ang - The Kayagum, the most familiar of Korean traditional instruments, has 12 strings with 12 movable bridges, and is plucked with the fingers. In the Pyongchang, the performer accompanies his own song. In this performance, the song "Kong Do Ran Ni" is a Tanga, a short lyric poem, which is a prelude to a long dramatic song.

5. Changgo Dance - The Changgo is an hour-glass shaped drum used very frequently on Korean traditional music. In this dance, the dancer carries the drum and plays it while dancing. The rhythms employed are the lively Kut-ko-ri and Chan-mo-ri.

6. Komungo Pyŏngch'ang - The Komungo is a six-stringed instrument which has its origin in the Koguryo Dynasty. It is similar-looking to the Kayagum but has a much

deeper tone and is more difficult to play. Also, the majority of its bridges are immovable. The Komungo Pyongch'ang is similar to the Kayagum Pyongch'ang, the performer accompanies his own song.

7. Sae Taryŏng -- The Song of the Birds is a well-known folksong from Cholla Province. It presents a musical experience of sheer melodic and rhythmic delight in which the singer imitates the sound of the cuckoo (pronounced "suk-ku" in Korean) by making her voice jump up an octave into a falsetto at the same time employing different rhythmic variations of the cuckoo's call. In some versions, the cuckoo is replaced by the nightingale.

8. Nine Drum Dance - This is the most spectacular of any of the Korean traditional dances. One dancer plays on nine round drums hung from wooden frame standards creating a rhythmic sensation that makes the pulse beat faster. Contrast in sound is made by playing on both the center and the rim of the drums, two wooden sticks, one in each hand, are used. A very fast kut-ko-ri rhythm is the basis from which the dancer digresses into syncopations that sometimes make Afro-Cuban drums seem tame.

Officers of the Korea Branch

of the Royal Asiatic Society

Dr. Richard Hertz, President

Dr. Lee Son-kun, Vice-President

Mr. Carl Miller, Treasurer

Fr. Richard Rutt, Corresponding Secretary

Miss Grace Haskell, Recording Secretary

Mr. Gregory Henderson, Librarian

Ambassador Roger Chambard, Councillor

Dr. George Paik, Councillor

Miss Anne Davison, Councillor

Mr. Daniel Curll, Councillor

Members of the Tomb Committee

Mrs. Hubert Evans, Honorary Chairman

Mrs. Jonn Caspersen

Mrs. Kurt Mattusch

Mrs. Daniel Curll

Mrs. Eugene Sullivan

Mrs. Retha Beveridge

Mrs. Fred Annis

Miss Angela Ahn

To Say Goodbye

The Ambassador of the United States of America

and Mrs. McConaughy

request the honour of the company of

Reverend and Mrs. Samuel Moffett

at a reception

on Saturday, April 8th

at 4:30 - 6:30 o'clock

R s v p

2-7111 Ext. 218

Residence

GENERAL SANFORD TO DEPART

In War Invincible 7TH INFANTRY DIVISION *In Peace Prepared*

BAYONET

Vol. III, No. 37 4,796 Days in Korea Fri., July 8, 1960

MAJOR GENERAL TEDDY H, SANFORD, 7th Infantry Division Commanding General.

Huge Div. Review Planned

HQS, 7TH INF. DIV., KOREA (IO)—The division review scheduled for July 9, on Bayonet Field, honors Maj. Gen. Teddy H. Sanford, as he completes his Korean tour. All units of the division are participating.

The review will consist of a mounted and dismounted review, the firing of an 8" gun, the detonation of a nuclear simulator and the firing of an Honest John Rocket. The 7th Inf. Div. Band and 14 Color Guards will all be on the field to add music and splendor to the massive affair.

Guests, including the Korean Prime Minister, heads of the Republic or Korea Government, and many Ambassadors, have been invited to attend. Top ranking military commanders, representing many nations are also scheduled to be with the Bayonet Division.

Five battle groups of 1,000 men each, 60 tanks, artillery, cavalry and all other supporting units, will participate in the review.

* * * * *

Adjutants call is scheduled for 10:15 A.M. and the reviewing party will arrive at 10:30 A.M. Formal ceremonies and the playing of the Korean and American national anthems will open the program.

General Sanford will make a short speech prior to the firing of the howitzer, the atomic simulator and the Honest John before the massive troops and equipment of the bayonet division pass in review.

Units of the 7th Infantry Division participating are; the 2nd BG, 3rd Inf., the 1st BG, 17th Inf., the 1st BG, 31st Inf., the 1st BG, 32nd Inf., the 2nd BG, 34th Inf., Hq. Co., 7th Inf. Div., 7th Inf. Div. Artillery, 13th Engineer Bn., 127th Signal Bn., 707th Ordnance Bn., 7th Medical Bn., 7th Quartermaster Co., the 2nd Recon Sqd, 10th Cavalry, the 2nd Med. Tk. Bn., 40th Armor, the 17th Trans Bn., the 7th Aviation Company and the Royal Thailand Company.

The review is displaying an Army combat ready infantry division to people from many nations of the world and is defining the mission of the 7th Infantry Division in their position of helping protect the free people of Korea.

Highlights of Gen. Sanford's Korean Service in Review

JULY 1959

Maj. Gen. Teddy H. Sanford took command of the 7th Infantry Division in Korea, replacing Maj. Gen. N. A. Costello, who was reassigned as Chief of Staff, USARPAC, Hawaii.

Gen. Carter B. Magruder, Commander-in-Chief, United Nations Command, U.S. Forces, Korea, and Eighth U.S. Army Commanding General, visited the Bayonet Division and toured Camp Casey.

Gen. Sanford joined the Buffaloes from the 1st Battle Group, 17th Infantry during their Organizational Day ceremonies at Camp Kaiser.

Col. Charles V. McLaughlin takes over the command of the 1st Battle Group, 31st Infantry at Camp Casey and his leadership tabs are pinned on by Gen. Sanford.

AUGUST 1959

Gen. Sanford takes part in the Organization Day ceremonies of the 1st Battle Group, 32nd Infantry at Camp Hovey. The Bucks celebrated their 43rd birthday.

Col. Edwin C. Lee assumed command of 32nd Inf.

Brig. Gen. Ben Harrell, Asst 7th Inf. Div CG, receives his second star.

Departing I Corps Commanding General, Lt. Gen. Thomas J. H. Trapnell, reviews more than 10,000 Bayonet troops at Camp Casey.

Brig. Gen. Prayoon Nimbhakdi of the Royal Thai Army visits Gen. Sanford.

Brig. Gen. George R. Mather is named as the new assistant Divison Commander.

Members of the senior class of the Korean Military Academy visit the 7th Inf. Div.

Gen. Sanford gives the bride away at a wedding in Division Chapel as CWO Robert H. Dean marries the former Miss Susan R. Guthrie in the first United Nation marriage ceremony in the 7th Div. Chapel.

SEPTEMBER 1959

Col. Jack J. Wagstaff replaces Col. Wiley B. Wisdon as Commanding Officer of the 17th Infantry at Camp Kaiser.

New I Corps Commanding General, Maj. Gen. Harry P. Storke, was given a 13 gun salute by the Bayonet Division on his first visit.

The 7th Aviation Company flew mercy flights and rendered invaluable aid to the citizens of Tong Du Chon, who were trapped in a series of flash floods.

Gen. Sanford presents the Gen. T. D. White award to Capt. Landin F. Boring.

Lt. Col. Paul C. Skowronek replaces Lt. Col Harold E Quackenbush as Commanding Officer of the 2nd Medium Tank Battalion, 40th Armor at Camp Beavers.

Brig. Gen. Jung Moo Kim, Commanding General of the 8th ROK Inf., presented Gen. Sanford with a three month old English Pointer as a gift. The dog was named "Pointer."

OCTOBER 1959

Maj. Gen. Harry P. Storke, I Corps CG, presented the 3rd Infantry with the Corps, "Queen of Battle" award as the Old Guardsmen were judged the best of all the Battle Group's in the First Corps.

Miss Korea, Miss Hyun Choo Ho, was selected as "Homecoming Queen" at the football game between the 7th Inf. Div. and the 1st Cav. Div. Gen. Sanford presented the lovely Korean queen a bouquet of Beauty roses during the half-time ceremonies.

Gen. Sanford joined the 3rd Infantry in the celebration of their 175th birthday at ceremonies held north of the 38th parallel at Camp Kaiser.

Lt. Col. William H. Branyan was named the new 7th Inf. Div. Chaplain.

(Continued on Page 2)

'Generosity' Topped All Fund Drives

In October of 1959, one of the largest "People" projects ever staged by a unit overseas was initiated by the 7th Inf. Div. and appropriately named Operation "Generosity."

A Bayonet Division campaign for needy Korean families, Operation "Generosity," was to provide warm clothes and rice for hundreds in the months to come.

At this time, under the direction of Major General Teddy H. Sanford and Chaplain (Lt Colonel) William H. Branyan, men of the Division began writing letters home requesting warm clothing. By the middle of November and up to Christmas, unit mailrooms were overflowing with parcels and packages as Operation "Generosity" was under way.

The distribution of the clothing began in early January and some 400 under priveleged children from numerous orphanages were the recipients. The clothing was distributed at an ideal time as the first cold spells of winter were already prevalent in the Division area.

More than 10,725 pounds of the Korean diet crop rice was distributed by Division Trains at two points near camp Casey during the month of January. Commanders of the eight Trains units attended ceremonies at the Ae Shin Orphanage, where widows and elderly Koreans from Bang Chook Goul Mod Gown were given 75 pound bags of rice.

A second Division Trains distribution was made in Tong Du Chon where an estimated 360 destitute persons were served with more rice. Another 30-odd families from the Tong Du Chon area received rice, compliments of the officers and men of the 1st Battle Group, 31st Infantry.

Most of the Camp Kaiser distribution went to the needy families from the small village of Un Chonni. Major units contributing were the 1st Battle Group, 17th Infantry with 6963 pounds, the 2nd Battle Group, 3rd Infantry with over 2400 pounds, and the 2nd Recon Sqd, 10th Cavalry with some 1589 pounds. The 17th Infantry led the Division in the largest single unit contribution.

At Camp Beavers, under the direction of Chaplain (1st Lt) Richard Semmums, more than sixty 75-pound bags of rice were distributed to the needy from the villages of Cho Song and Tea Jonno. Some 4575 pounds was distributed here.

A further unit breakdown showed

(Continued on Page 8)

April, 1

Year's Review—

(Continued From Page 1)

NOVEMBER 1959

Lt. Col. William W. Cozad replaces Lt. Col. Orval Q. Matteson as Division Quartermaster.

Gen. I. D. White, Commander-in Chief, USARPAC, visited the 7th Inf. Div. and inspected troop training highlights.

DECEMBER 1959

Gen. Sanford and the whole Division celebrated its 42nd Organization Day.

The Secretary of the Army and former commanders sent greetings to the Bayonet Division on their birthday.

Col. Victor W. Hobson was named Commanding Officer of the 3rd Infantry and Gen. Sanford pinned the leadership tabs on his uniform at Camp Kaiser.

MOBEX HARDSTAND, a field training exercise, was successfully completed on December 19th and all the command was congradulated on an operation well done by Gen. Sanford.

CHRISTMAS PARTIES were visited by Gen. Sanford throughout the Division area. Most units had Korean children and Santa Claus at the Yuletide festivities. Reports indicated that some 1,000 Bayonetmen took part in these Christmas entertainments for the Koreans. All Division chapels held special Christmas Services.

Col. Raymond W. Darrah, Deputy Post Commander and Division Trains Commanding Officer, officially opens a new modern photo lab at Camp Hovey.

JANUARY 1960

Col. Paul V. Tuttle, Commanding Officer of the 1st Battle Group, 34th Infantry, accepted the safety award for his unit from Gen. Sanford.

Operation Generosity, a giving of rice and clothes to needy Korean by the Division's personnel, reached its climax following the Holiday Season.

Army Secretary Wilbur M. Brucker visits with the officers and men of the Bayonet Division. He is accompanied by Gen. Carter B. Magruder.

Operation "ICE CAP," a full scale mock-war pitted Division troops from all Battle Groups in both offensive and defensive action. The I Corps (Group) Commanding General, Lt. Gen. Harry P. Storke, praised the work of the men of the 7th Inf. Div. The 10th Cav. played the role of Aggressor forces and were congratulated by high ranking military men for the realism they displayed during the simulated fighting.

Maj. Gen. D. H. Tulley, U.S. Army Japan, visited Gen. Sanford in the Camp Casey, area.

FEBRUARY 1960

Mr. Courtney Johnson, assistant Secretary of the Army for Logistics, visited the Bayonet Division at Camp Casey and toured Headquarters.

Maj. Gen. Normando A. Costello, former 7th Inf. Div. CG, made a flying trip back to the area with his wife, where they visited with their, son a member of the 31st Infantry at Camp Casey.

Lt. Col. Bryon L. Miller Jr., replaced Lt. Col. Harold G. Stacy as the 7th Inf. Div. Surgeon and commanding officer of the 7th Medical Battalion.

"MARFA" a Texas donkey sent to the Bayonet Division by the citizens of Marfa, Texas joins the ranks of the 7th Inf. Div. and is named official Division mascot. He was issued dogtags a service number, a shot record and given the rank of PFC.

MARCH 1960

The 17th Infantry provided the winning small unit "Queen of Battle" winners in an all divisional competition. At the same time SFC Billy O. Cummings was named the winner of the CG's competition for best squad leader in the 7th Inf. Div.

EUSA Rifle, Pistol and Automatic Rifle competition was dominated by the marksmen of the Bayonet Division. Never before did any one unit dominate a competitive event the way the Division AR teams took over the EUSA championships, when they finished in the first seven places.

Col. James B. Kemp was named the Commanding Officer of the 1st Battle Group, 32nd Infantry at Camp Hovey. Col. Edwin C. Lee, former commander, who was reassigned as Chief, of Staff, pinned the leadership tabs on his collar.

Col. Arthur Tillson leaves for reassignment in the United States and Col. Lee takes over the duties of Division Chief of Staff.

Gen. Fahredden Onger, Commanding General of the Turkish Armed Forces in Korea toured the Division area including Camp Kaiser.

Brig. Gen. Berton E. Spivy Jr., was honored in a ceremony at Division Headquarters as Gen. Sanford presented the departing Division Artillery CG with a minature Bayonet.

APRIL 1960

Gen. Santord was given an invatation to visit the town of Tong Du Chon by the mayor of this 30,000 population Korean city.

Brig. Gen. George A. Carver reported for duty with the 7th Inf. Div. The General was named Commanding General of the 7th Division Artillery and was welcomed by the Honor Guard and a Command ceremony.

Maj. James M. Crutchfield was named the CO of the 40th Armor at Camp Beavers.

Maj. Gen. Paul Mayo, Chief of Finance Corps, visited the 7th Inf. Div.

Maj. William W. Gist III, succeeded Lt. Col. Carl C. Edmondson as CO of the 2nd Recon Sqd., 10th Cav. during a motorized change of command ceremony with Gen. Sanford present.

Bayonetmen, including Gen. Sanford, planted more than 9,000 trees on Arbor Day in the Division area.

Mr. Charles Stevenson, civilian aide to the Secretary of the Army for Western Missouri, visited the 7th Inf. Div. and viewed U.S. and KATUSA personnel in different phases of training at Camp Casey, Camp Hovey and McDonald Barracks.

Easter Sunday was observed with impressive services throughout the Division. At Camp Casey, Gen. Sanford read the Gospel of St. John as part of the observance at Schoonover Bowl. At Camp Kaiser and Camp Beavers, there were similiar Easter Dawn Services.

MAY 1960

Lt. Col. James T. Burke takes command of the 2nd Med. Tk. Bn., 40th Armor at Camp Beavers.

Lt. Col. Stanley W. Smith is the new Commanding Officer of the 127th Signal Battalion.

Brig. Gen. John Seitz, Commanding General I Corps Artillery, visited with Gen. Carver at 7th DivArty Headquarters.

Gen. Sanford rolled the first ball, a strike, to open play in the EUSA bowling championships held at Camp Casey.

The 7th Inf. Div. more than exceeded their quota in the 1960 Red Cross Drive.

Armed Forces Day was observed in the Division with massive demonstrations at Camp Kaiser and Camp Casey. The first jump by the Division Sky Divers was one of the features at Camp Casey. The General was in the reviewing stands as the 34th Infantry paraded and the General also watched the KATUSA Division soccer team play the 8th ROK Inf. and win, 1-0.

Memorial Day was observed throughout the Division with fitting ceremonies at all the installations. At both Camp Casey and McDonald Barracks, howitzers of the Division Artillery fired impressive 21 gun salutes as the Division men, along with Gen. Sanford, paid silent homage to the dead of other wars.

JUNE 1960

Division Parades at Bayonet Field with two Battle Group parading.

Flag Day observed by 7th Division.

JULY 1960

Huge sports and military program celebrates Independence Day.

Division Review being held at Bayonet Field. Part of massive farewell to Gen. Sanford program.

Col. Dickens Assumed Command of 34th Inf. replacing Col. Tuttle.

EUSA and Corps Commanders to Attend Review

GENERAL CARTER B. MACGRUDER, United Nations Commander-in-Chief, U.S. Forces, Korea and Eight U.S. Army Comanding General.

LT. GEN. HARRY P. Storke, Commanding General, I Corps (Group), who will depart soon for a new assignment, will attend Gen. Sanford's Farewell Review.

GENERAL SANFORD SPEAKS AT SUNRISE SERVICES HELD ON EASTER MORNING 1960.
S.H. Moffett, second from left.

7TH INFANTRY DIVISION

In War Invincible — In Peace Prepared

BAYONET

The BAYONET is an authorized publication of the United States 7th Infantry Division, APO 7, San Francisco, Calif. It is published weekly by the Information Section for the personnel of the Division. Distribution is made on the basis of one copy per two men in the Division. It is not an official Army newspaper. Views and opinions expressed are not necessarily those of the Department of the Army. The BAYONET uses the facilities of Army News Service and Armed Forces Press Service.

Maj. Gen. Teddy H. Sanford ..... Commanding General
Maj. Horace E. Pierce ..... Information Officer
SFC Walter E. Murray ..... Managing Editor
PFC Bob Dillon ..... Sports Editor
SFC William Hendry ..... Photo Editor

Printed by the Pacific Stars and Stripes, Tokyo, APO 94.

HOLY WEEK SERVICES

Main Post Chapel

1900 Hours, 11 April 1960

ORDER OF SERVICE

Prelude		
*Processional Hymn	"Safely Through Another Week"	130
*Invocation and Lord's Prayer		
*Choral Response		
Hymn	"My Faith Looks Up to Thee"	313
Responsive Reading		Sel. 497, p. 450
Anthem	"O Sacred Head"	Zion Choir
Scripture Reading		Hebrews 6:13-20
Prayers		
*Hymn	"My Hope is Built On Nothing Less"	303
Sermon	"Jesus Our Hope"	Dr. Moffett
*Closing Hymn	"Jesus, Saviour, Pilot Me"	283
*Benediction		Chaplain Ames
*Choral Response		

*Congregation will please stand

MAIN POST CHAPEL

Holy Tuesday

1900 Hours Worship Service

Topic: "Jesus and His Enemies"
Speaker: Dr. Samuel Moffett
United Presbyterian Mission

Holy Wednesday

1900 Hours Worship Service

Topic: "Jesus the Betrayed"
Speaker: Dr. Samuel Moffett
United Presbyterian Mission

Maundy Thursday

1900 Hours Service of Holy Communion

Communion meditation by: Ch. Kenneth L. Ames
Chaplain Advisor, KMAG

Good Friday

1300 Hours "The Seven Words From The Cross"

1. "Father, forgive them for they know not what they do."
2. "Verily I say unto thee, today shalt thou be with Me in Paradise."
3. "Woman, behold thy Son! Son, Behold thy mother."
4. "My God, my God, why hast thou forsaken me?"
5. "I thirst."
6. "It is finished."
7. "Father, into Thy hands I commend my spirit."

HOLY WEEK SERVICES

Main Post Chapel

1900 Hours, 12 April 1960

ORDER OF SERVICE

Prelude		
*Processional Hymn	"Rise Up, O Men of God"	296
*Invocation and Lord's Prayer		
*Choral Response		
Hymn	"Once to Every Man and Nation"	301
Responsive Reading		Sel. 483, p. 436
Anthem		Pilgrim Choir
Scripture Reading		Luke 6:27-36
Prayers		
*Hymn	"Alas! And Did My Saviour Bleed"	212
Sermon	"Jesus and His Enemies"	Dr. Moffett
*Closing Hymn	"O Jesus, Thou Art Standing"	244
*Benediction		Ch. Almond
*Choral Response		

*Congregation will please stand

1960

MAIN POST CHAPEL

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Speaker: Dr. Samuel Moffett

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6. "It is finished"
7. "Father, into Thy hand I commend my spirit."

APRIL 18, 1960

PACIFIC EDITION

TIME

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THE WORLD-WIDE **FORD** COMPANIES

"More Than Conquerors"

(See Cover)

What kind of man makes a good missionary? Once, a preacher who needed an assistant decided to take a chance on a middle-aged man who was bossy, opinionated and temperamental, with a strong streak of fanaticism and an unsavory past. He turned out to have picked the greatest missionary nf all time.

Saul the Pharisee, now Paul the Apostle, joined Barnabas to preach and proselytize in Antioch for a small sect of Jews who called themselves Nazarenes. When he died some 15 years later, he left behind him the firm foundations of a world religion. He shaped Christianity with his thought; Augustine and the church fathers built upon his theology, and Martin Luther found in Paul's writings the key to the Reformation: justification by faith. He stamped Christianity deeply with his missionary zeal; no other religion has penetrated into the corners of the world so persistently, and so careless of the odds, always within the echo of Paul's exclamation: "Woe is unto me, if I preach not the Gospel."

From St. Francis Xavier, awaiting his lonely death on an island off the China coast in 1552, to Bishop James Walsh, suffering in a Chinese Communist jail in 1960; from young Samuel Miller, dying of fever on a ship homeward bound from Africa in 1818, tn Missionary-Pilot Nathanael Saint, sinking under the spears of the Amazon's Auca Indians in 1956, brave men have looked to the great missionary to the Gentiles, himself no stranger to suffering. Paul knew the inside of jails around the Mediterranean. Before he died, almost certainly as a martyr, he was scourged five times within an inch of his life, he was beaten thrice with rods, four times he was shipwrecked (once adrift in a storm for 24 hours), once he was stoned and left for dead. He spent his ministry, he wrote, "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," finding himself "in perils from waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren."

A New Day. The perils were no fewer for the countless missionaries who followed Paul. Again and again the successive missionary waves were forced back —by the collapse of Rome, by the Moslem invasions of Europe, by the 18th century revolutions. Yet again and again new missionaries picked up the Cross and took it farther than it had been carried before—in the Crusades, with the expansion of the Latin empires in America, finally in the great 19th century advance of Protestant missions, when eager young ministers streamed out of U.S. seminaries, hungry to save the heathen "from Greenland's icy mountains, from India's coral strand." They accomplished mighty works, particularly in hygiene and education; many of today's new African leaders were educated at mission schools.

But Christian missions today also face greater dangers than ever—and perhaps greater opportunities (*see color pages*). In too many parts of the world, newly in the grip of nationalism, Christianity is known as the religion of the white man. And everywhere Moscow's own missionaries are fighting Christianity. In Red China during the past ten years, 7,000 Christian missionaries have been killed, jailed or expelled. In the face of such pressures, the attitudes of the churches have drastically changed. While most missionaries are dedicated above all to preaching the Gospel, more and more they feel that they must be specialists with useful skills to offer, in order to make themselves desirable to new and growing countries—as linguists, teachers, medical officers, agricultural technicians. Above all, missionaries, both Protestant and Roman Catholic, feel that ultimately they must go out of business and turn over their work to new native churches.

Says Bishop Stephen Bayne, the Archbishop of Canterbury's executive officer in the Anglican Communion: "The word missionary may have outlived its usefulness. It suggests a false picture of the secure, settled, stable church at home playing a Lady Bountiful role among the underprivileged, primitive people of the world. The younger churches have gifts to give —ideas, new improvisations, experimental techniques, fresh grasps of timeless moral problems."

Says Methodist Harry Haines, who superintends schools, cares for lepers, ministers to a large congregation in Kuala Lumpur: "The day of foreign missions as such is past, but a new and better day is here."

Highs & Lows. The number of Christian missionaries in the world is at an all-time high—38,606 Protestant missionaries as compared with 29,188 in 1925; 51,000 Roman Catholic missionaries as compared with 22,477 in 1925. Yet, while the Christian population of the world is growing (845 million of the 2.8 billion people in the world), in proportion to the total population, it shows a slow decline.

In Africa, American missionaries have concentrated their forces heavily in recent years—Protestant missionaries there have increased from 1,487 in 1925 to 6,356 today. Roman Catholic missions have been staffed primarily from Europe, now number 27,372, up from 9,669 in 1925. They have been concentrating on training a native clergy. Protestants concentrate on education, medical training and evangelism, are only beginning to set up seminaries to train native ministers; in the Congo they currently have four, compared to 9,400 secular schools. Islam is making important strides in central Africa—partly because it is not associated with colonial whites, partly because it permits polygamy (many a Christian missionary is beginning to talk about admitting polygamous families to something called "associate membership").

Asia shows a drop of North American Protestant missionaries, under Communist and nationalist pressure, from 9,327 in 1925 to 6,919 in 1958. U.S. Roman Catholic missionaries are up from 1,305 in 1940 to 1,918 in 1958. Japan has proved one of the hardest countries to Christianize in Asia; despite an all-out effort, only .6% of the 92 million population are members of churches, split about

Culver

Paul Preaching at Athens
Sometimes like a man, sometimes like an angel.

JOHN LAUNOIS—BLACK STAR

HONG KONG MISSIONARY William Kinkade, 33, evangelizes Chinese children along Tai-O Canal by playing trumpet, giving puppet shows, telling Bible stories in Cantonese. Mission to 350,000 poverty-stricken boat people was started by Baptist Minister Kinkade's aunt, Florence Drew, in 1909. Now Oriental Boat Mission has fleet of five boats, ten ministers.

ANTHONY LINCK

AMAZON BISHOP, Roman Catholic James Ryan, 47 (in red zucchetto), is pushed off from beach at Santarem, Brazil, by three fellow Franciscans at start of ten-day tour of his Texas-sized area known as "the green hell." Assisting Chicago-born Bishop Ryan, who has been in South America since 1944, are 38 priests and eight brothers, all Americans.

MIKE WILSON—PIX

MALAYA MISSION LEADER. Methodist Harry Haines, 42, ladles out milk to slum children in Kuala Lumpur. Pastor of Malaya's largest congregation, he also attends lepers.

HORACE BRISTOL

KOREA TEACHER Samuel Hugh Moffett, 44, of Seoul's Presbyterian seminary, visits new congregation readying bricks for new church near Han Dong on Seoul's outskirts. Son of a pioneering missionary in Korea, Dr. Moffett has wife who is missionary, and brother, Dr. Howard F. Moffett, who superintends 150-bed Presbyterian Hospital in Taegu.

H. A. FIGUERAS—BLACK STAR

PHILIPPINES PRIEST Walter B. Hogan S.J., 47, visits with dock workers in combined dress shop and bar on Manila waterfront. Father Hogan won dockers' loyalty by supporting strikes.

JOHN LAUNOIS—BLACK STAR

MIKE WILSON—PIX

BORNEO CHILDREN get reading lesson in Kapit, remote village in Sarawak. Teacher is Methodist Missionary Burr Baughman, 50, resident there for twelve years.

JAPANESE TEEN-AGERS at Shinonome school for girls in Matsuyama are led in evening service by Congregationalist Dr. Clarence Gillett, 65. Center stone is inscribed "God Is Love."

FRANK J. SCHERSCHEL—LIFE

PERUVIAN PROJECT undertaken by David Beasley, 35, is 15-year task of rendering Scriptures into Huambisa for Wycliffe Bible Translators. Congregationalist Beasley first learns native dialect from Indian at Lake Yarinacocha.

T. S. SATYAN

INDIA LESSON given by Warren Prawl, 28, Methodist with American Friends Service Committee, shows villagers in Orissa state how to can tomato juice in beer bottles.

TERENCE SPENCER

KENYA MEETING is held under blazing equatorial sun in small village of Murhanda, few hundred miles from where Stanley found Livingstone. Speaker is Kansas-born Quaker Fred Reeve, 53, director of Friends Africa Mission, founded in 1902 by three Ohio Friends. Today mission covers 5,000 sq. mi., has 275 schools, 550 churches with some 29,000 members.

TERENCE SPENCER

CONGO HOSPITAL in Oicha, operated by Dr. Carl K. Becker of Evangelical Congregational Church, services Pygmies from Ituri Forest. Colony of lepers is housed nearby.

W. LEISING, O.M.I.

ARCTIC SHRINE to Our Lady of Lourdes was built by Roman Catholic Eskimos on Parry Peninsula, 200 miles above Arctic Circle. Stones were dragged 40 miles by dog sled.

PIERRE STREIT—BLACK STAR

INDIA PIONEER, Dr. Ida S. Scudder, grand old lady of missionary work, still visits patients at age 89. Third-generation missionary of Dutch Reformed Church, Dr. Ida decided on medicine when she saw Indian women dying because their religious beliefs forbade male doctors. Hospital she founded in 1902 at Vellore now has 775 beds and fulltime staff of 300.

evenly between Protestants and Catholics.

LATIN AMERICA is nominally Roman Catholic, but "even by the most generous estimates," says Maryknoll Father Albert Nevins, "only about 10% can be called practicing Catholics." Out of a total population of 191 million, Latin America has only 6,131,000 Protestants, and there has been a consistent record of active persecution of Protestants in Mexico, Colombia and Bolivia. Despite these discouragements, there are 4,825 North American Protestant missionaries in Latin America.

The New Churches. In Asia and Africa, if not in Latin America, the native churches are a source of real hope to missionaries. "In essence, my job is the same as St. Paul's 1,900 years ago or my father's 70 years ago," says Presbyterian Dr. Sam Moffet in Korea. "Of course, there are differences. My father walked through valley after valley that had never heard the name of Christ. I drive down highways where I am rarely out of sight of a Christian church. And Asia's Christian churches of tomorrow will be built by Asia's own missionaries. But we Westerners will still be working with them, because the Christian mission has no national, no racial boundaries. And the Communists are all wrong when they say that the Christian church is 'invading' Asia. After all, Paul's mission was from Asia to the West. The church is just going home."

But the growing emphasis on native churches also presents crucial problems. Anglican Bishop Stephen Neill predicts that within 50 years, despite present Moslem inroads, all of tropical Africa may be Christian, but he also warns that the native churches are far from ready to deal with such an influx of new Christians.

Jobs for a Lifetime. Until the new churches can really stand on their own, much remains to be done by missionaries. Says Lutheran Wesley Sadler, who runs a literacy center in the Federation of Rhodesia and Nyasaland: "It is fallacious to say that the missionary should endeavor to work himself out of a job. Linguistic missionaries, for example, may have completed their task in a particular language area, but there are hundreds of others for them to turn their talents to. In general, the needs of the mission are great and will not be met in our lifetime nor in the lifetime of our children."

This week, Easter will be celebrated in all sorts and conditions of hardship by some 90,000 Christian missionaries who have turned cheerfully away from the cozy securities of the well-rooted churches to carry the Gospel where there is disease and disaster, blinding ignorance and binding poverty. Hardship is their choice, as it was Paul's—who once flung a sarcastic outburst on armchair Christianity at the Corinthians:

"I think God has exhibited us apostles as the lowest of the low, like gallows-birds; for we have become a spectacle to the universe, both angels and men. We are fools for Christ's sake, while you are most prudent Christians; we are feeble while you are strong; we are in disgrace while you are honored. To this very moment we are starving, thirsty, ragged, battered tramps . . . We are like the dregs and scum of society!"* But he also said: "In all these things we are more than conquerors through him that loved us."

Bettmann Archive

PAUL IN PRISON
From his vision, a new kind of freedom.

The Pharisee. Paul was not raised to suffer public scourgings and jostlings in police courts. He was born (probably some ten to 15 years after Jesus) to a prominent family in a prominent city. Tarsus in Cilicia, famed for its wealth and culture, was 1,000 years old in Saul's time, had a population of about 500,000, and was one of the centers of Stoic philosophy. Unlike most of the other early Christians, Paul was a city sophisticate and always remained one; where the peasant authors of the Gospels took their figures of speech from nature (fishing, sowing, threshing and shepherding), Paul made urban metaphors—games in the stadium, business in the forum, triumphal processions through the city streets.

From his father, Paul inherited Roman citizenship, the most potent status symbol of those days, but he was also raised as a strict Pharisee, a member of the intellectual and spiritual elite of Judaism. According to Luke—generally accepted as author of the *Acts of the Apostles*—young Saul was sent to Jerusalem to study under the great rabbi Gamaliel. True to the Jewish tradition that a rabbi must have a trade so that he will never have to accept money for teaching the law of God, Saul was a tentmaker.

The Light. He storms onto the Biblical stage in the *Acts of the Apostles* as a hot-eyed, self-appointed persecutor of the Christian community in Jerusalem. He even appears at the stoning of Stephen, Christianity's first martyr. He "made havock of the church, entering into every house, and haling men and women committed them to prison." Then all at once, in a flash of blinding light, he became one of them.

Paul himself refers to Christianity's most-renowned conversion rather tamely, with the words: "When it pleased God . . . to reveal his Son in me that I might preach him among the heathen." But *Acts* gives three versions, varying in detail but all including the sudden bright light and the collapse on the road to Damascus, the voice and vision of Jesus saying, "Saul, Saul, why persecutest thou me?" Blinded, he is led into the city, where a Christian named Ananias, advised by a vision, lays his hands on Paul. "And . . . he received sight forthwith, and arose, and was baptized."

Paul's sudden conversion from persecutor to apostle of the persecuted faith has prompted New Testament scholars to some elaborate detective work and guessing games. Some believe that Paul spent most of his early career not in Jerusalem at all but in Damascus itself, hence could not have taken part in the stoning of Stephen or known Jesus. The emphasis on Jerusalem, suggests Professor John Knox of Union Theological Seminary, may have been provided by Physician Luke who may have innocently doctored both the *Acts* and his Gospel to present Christianity as a continuation of the mainstream of Judaism, thereby giving it protection as a recognized religion from Roman persecution. One scholar has even tried to explain Paul's early vehemence against the Christians by suggesting that Paul at one time considered himself to be the Messiah.

There is also a widespread theory that Paul was an epileptic, and that the "vision" on the road to Damascus was simply an attack of the disease. The symptoms are typical—the light, the falling, the temporary blindness. Supporters of this hypothesis point to Paul's mysterious reference (*II Corinthians 12:7-9*) to his suffering from a "thorn in the flesh, the messenger of Satan," and this significantly follows a passage in which he tells of a man (usually taken to be himself) who "was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." This neat theory has one important drawback, however: if the illness was the source of Paul's vision, epilepsy could hardly have also been a "thorn in the flesh."

Of Men & Angels. After his dramatic conversion, Paul spent about three years in Arabia, thinking through his new faith or preaching it. When he returned to Damascus, trouble was waiting for him. The Jewish community, looking on him as a traitor, had made arrangements with the Governor of the province to have Paul arrested. His fellow Christians promptly hid him, and his enemies, knowing that he must try to escape from the city, set up a constant watch at each of the Damascus gates. There followed the first of the many escapes that make Paul's life

* British Theologian C. H. Dodd's vivid translation of *I Corinthians 4:9-13*.

something of a Biblical thriller. Under cover of darkness, he was smuggled into a room with a window in the city's outer wall and then let down in a basket to make his way safely to Jerusalem and his first meeting with Peter and James. Soon he returned to his home town, Tarsus, where he stayed for about a decade until Barnabas brought him to Antioch and the real beginning of his career.

Paul was about 38 then. According to a 2nd century work called *The Acts of Paul and Thecla*, he was "a sturdy little balding, bowlegged man, with meeting eyebrows and a somewhat hooked nose; full of grace; for sometimes he appeared like a man and sometimes he had the face of an angel." Detractors in the Corinthian church called "his bodily presence . . . weak, his speech contemptible," and Paul himself acknowledges that he is "rude in speech, yet not in knowledge." Paul's letters give the best evidence of how he must have preached (the direct quotes attributed to him in *Acts* were, according to the custom of the day, largely the composition of the author). Paul's style is so completely individual that scholars have no difficulty in identifying the letters bearing his name but not written by him.* The words come in a rush, broken by frequent parenthetical asides, but though he was not trying to, he produced some of the most exalted passages in all Christian literature, *e.g.* (*I Corinthians 13*): "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal . . ."

Saul into Paul. The preacher who indeed spoke with the tongues of men and angels remains a marvel to modern missionaries for his tireless traveling through the whole Mediterranean world, on foot, preaching in cities and hamlets, in markets under the eyes of Roman soldiers and by the wayside before peasants and slaves. His movements are generally divided into three missionary journeys, although actually they were not continuous trips.

On the first journey Barnabas and Paul left Antioch together to carry the Gospel to other cities of the Greek world. At Paphos, on the island of Cyprus, they were invited to preach before the Roman proconsul, Sergius Paulus, whose court magician set to heckling the two missionaries. At that, Paul turned on the man and denounced him so eloquently that Proconsul Paulus was converted, and his magician, according to *Acts*, went blind. After that encounter, Paul seems to have changed his name to its Roman form and become leader of the mission; the author of *Acts* begins to refer to Paul and Barnabas, instead of Barnabas and Saul.

At the end of this first journey, Paul returned to Jerusalem to take up an issue —seemingly technical but in fact momentous—that was to define Christianity's course for all time.

* *Ephesians, Hebrews, I* and *II Timothy, Titus* and *III Corinthians* (not generally included in the New Testament canon).

Neither Jew nor Greek. Superficially, the first Christians seemed to be a sect of Judaism. Under the leadership of James, the brother of Jesus, the community in Jerusalem waited quietly for the end of the world, worshiping and sacrificing in the Temple, observing the fast and feast days and the stringencies of the Torah. Most of their converts were Jews; as for the Gentiles, it was understood that no man could be a Christian without first being a Jew—which meant circumcision and obedience to the dietary laws.

But Paul pointed to Jesus' consistent opposition to the tyranny of the Torah ("The Sabbath was made for man, and not man for the Sabbath"). Faith in Christ, plus baptism, rather than rites and observances, he maintained, is all that is necessary. This teaching greatly appealed to the Gentiles, who were interested in a religion of personal salvation rather than the national salvation hoped for by Judaism. As Paul and Barnabas made more and more converts, opposition to them began to grow among the conservative Jewish Christians, who were shocked to find communities calling themselves Christian whose members were uncircumcised and ate what they liked.

On a visit to Antioch, Peter (prodded by James) withdrew from the table that Paul shared with Gentile converts. The incident, with its implication that his Gentile converts were second-class Christians, prompted one of Paul's bursts of anger. "I withstood [Peter] to the face," he writes in *Galatians 2:11*, "because he was to be blamed . . ."

To settle the question with the Apostles once and for all, Paul set off for Jerusalem. Whatever his arguments were, Paul represents them as completely victorious. When James, Peter and John (who, says Paul disparagingly, "seemed to be pillars") "perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision."

Paul had gone a long way toward establishing that in the new faith "there is neither Jew nor Greek . . . Ye are all one in Christ Jesus."

Europe Calls. On his next journeys, Paul developed his special missionary technique—traveling for the single purpose of organizing churches, then moving on when they could stand on their own, and keeping in touch with them by an exchange of letters and legates. This method, Paul's own invention, today is built into the missionary structure of Christianity.

In a new town he would always begin in the synagogue if there was one—using it as a springboard rather than as a place to convert many Jews. For the Christian doctrine that the Messiah had been executed as a criminal was, as Paul said, plain foolishness to Greeks but a special stumbling block to Jews. Paul inevitably did better among the Gentiles—until the almost inevitable blowup, usually organized by dissident Jews. Then his personal bravery was an evangelistic asset. In three

ST. PAUL:

successive towns in Galatia, for example, Paul and Barnabas were expelled with violence (in one Paul was nearly stoned to death), but they returned and organized churches. In Ephesus, the makers of souvenir silver models of the temple of Artemis for the tourist trade organized a spectacular riot against Paul and his fellow Christians because of their bad-for-business denunciations of idolatry.

Christianity moved west from Asia Minor to Europe after a dream in which the figure of a man appeared beside Paul's bed and cried: "Come over into Macedonia and help us!" Paul carried the Gospel across the Aegean, through Macedonia and down to Athens, where in the agora below the Acropolis he preached his most famous sermon, proclaiming "the unknown God" to whom the Athenians had erected a monument. Almost as well known is Paul's farewell to the Ephesian elders at Miletus, when they knelt weeping on the shore after he had told them, "You . . . will see my face no more."

Long-Distance Advice. Paul was not only an evangelist; he made himself responsible for the long-distance administration of the churches he had founded, and this was a staggering task at a time when every problem was a new one. The problems of the church in Corinth alone included rituals, interfaith relations, millennialism, litigation, sexual irregularity, diet, women's dress and relations between slaves and masters, Christians and pagans.

Though he did not know it, Paul's on-the-spot instructions were to set church precedents for centuries. His famed views

FIRST MISSIONARY

on sex and marriage are one example: Paul had little understanding of the sacramental possibilities of marriage, but he took sex very seriously. "It is good for a man not to touch a woman," but husbands must satisfy the desires of their wives and vice versa. Divorce he forbade —even of an unbelieving partner. Widows and the unmarried would do well to "abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn."

One of Paul's most hotly debated instructions (*Romans 13:1-4*), to submit to constituted authority ("Let every soul be subject unto the higher powers"), is an injunction that has often been used and abused in politics. Paul preached no "social Gospel"; Christian slaves should not hanker for their freedom ("Let every man abide in the same calling wherein he was called"), since they were free in Christ, and their Christian masters in turn were Christ's servants.

To a remarkable degree Paul had the grace—especially needed by a missionary —to keep his heart in heaven and his feet firmly planted on the ground. In *I Corinthians*, after his wise and tolerant sermon on the diversity of spiritual gifts, after his famed passage on love and a triumphant challenge to death ("Where is thy sting?"), he ends with a matter-of-fact "Now concerning the collection . . ."

The Martyr. It was the collection for the Mother Church in Jerusalem that profoundly changed his future. In his letter to the *Romans*, he said he wanted nothing more than to come to Rome, but the need to defend his ministry to the Gentiles against Jewish-Christian opposition in Jerusalem made it necessary for him to carry the latest collection there himself.

When he was visiting the Temple in Jerusalem, some Jews from Ephesus recognized Paul, whom they considered Judaism's arch-subversive, and at once raised an outcry that Paul had desecrated the holy place. A frenzied mob surged around him and might well have killed him, for the penalty for desecrating the Temple was death. But the Roman authorities, anxious to prevent any disturbance in this tinderbox of a colony, sent him off with an impressive armed escort (200 infantrymen, 200 spearmen and 70 cavalrymen) to the Procurator in Caesarea. Paul remained there in prison for two years, finally invoked his right as a Roman citizen to a trial in the capital. And so, after a shipwreck off Malta, the old saint arrived at Rome at last. He was in chains, but it was almost a triumphal entry; Rome's Christian community sent delegations to greet him along the Appian Way.

The *Book of Acts* closes with these words: "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." This is the last canonical word about him.

From his letters written in Rome—*Philippians, Colossians, Philemon*—it is known that friends and lieutenants of his missionary days gathered round him in the easy imprisonment. There is no sure record of the outcome of his trial—if he was tried at all—or of the place or manner of his death.* Most sources agree on one thing: that eventually he died a martyr's death in Rome. The earliest source—the letter from Rome to Corinth about the year 95, which is known as the First Epistle of Clement—implies that Paul and Peter were killed together, very likely during Nero's persecution of Christians after the great fire in July of 64.

Apostle of Resurrection. Paul left behind him not only the earliest written record of Christianity, but a lively Christian opposition. He has been accused by his detractors of altering the simple, love-centered religion of Jesus in his frenzy to organize new churches, of obscuring the gentle teachings of the Gospels in a cloud of murky mysticism, of supplanting the purity of the Disciples with an opportunistic zeal for converts that could lead him to say that he was "all things to all men, that I might by all means save some."

It has also been noted to his discredit that Paul's letters rarely mention the sayings or doings of Jesus. But the atmosphere among Christians in Paul's time was still electric with expectation of the second coming; what Christ had said and done was of secondary importance to what he was. Thus Paul could dismiss the earthly life of Jesus with a summary "Though

* Roman Catholic tradition holds that Paul was martyred near Rome at a place called Aquae Salviae, now Tre Fontane, and was buried where the Basilica of St. Paul Outside the Walls now stands.

we have known Christ after the flesh, yet now henceforth know we him no more." To Paul this reality was more real, perhaps, than to the other leaders of the church, because he probably had not known Christ "after the flesh" but had known him in spirit and in his visions. His next words after that passage *(II Corinthians 5:16-17)* give the clue to the whole pattern of Paul's theology: "Therefore if any man he in Christ, he is a new creature, old things are passed away; hehold, all things are become new."

To colonize the world for this new creation was Paul's missionary purpose—and to him, it was a race against time. Paul was not much interested in either words or works; he is the Apostle of faith and the Resurrection, upon which he does not hesitate to risk everything: "And if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain."

The Good News. The words "in Christ" are the central motif of Paul's mystical theology. They are synonymous with being a Christian, a member of the church. Being "in Christ" has been made possible by Christ's expiatory death, which has superseded all older means of man's justification and reconciliation before God. That idea, stated and restated across the centuries, remains the major message and weapon of the Christian missionary.

Like his modern successors, Paul had to thrust this idea against established power, against reason carrying a sword, against fear and hatred. He had advantages. The obscurity and humility of the roving preacher, whom the sophisticates of the day could dismiss as a crank, served both as a protection against smug enemies and as an earnest of his sincerity. His Gospel was not yet confused by the sins of rulers and the schemes of statesmen, the aridities of theologians and the terrors of schismatic wars. Inevitably, the Christians who followed after Paul lost his terrible sense of urgency—of the Kingdom about to burst upon him between the breathing of one breath and the next. And yet the Good News of man's salvation through Christ remains the most truly revolutionary force in the world. Again and again it has proved immeasurably greater than what history describes as revolutions, be they of the mind, the sword or the machine.

Among Paul's successors at their missionary labors around the earth this Easter, a new sense of urgency is abroad. As human history exposes more and more of the chains that hind mankind, Paul's call to freedom in Christ is once again taking on the bright sound of a trumpet blast. The man in Christ is the truly free man—the master of everything because he serves, the possessor of everything because he is possessed.

For all things are yours;
Whether . . . the world, or life, or death,
Or things present, or things to come;
All are yours;
And ye are Christ's;
And Christ is God's.

EDUCATION

Progress Report I

Nearly six years and scores of lawsuits after the U.S. Supreme Court ruled school segregation unconstitutional, the Southern Education Reporting Service last week issued a glum report. Of the 17 affected states and Washington, D.C., only West Virginia and the District of Columbia are completely desegregated. Of the 3,039,133 Negroes in Southern public schools, only 6% are attending integrated classes.

Progress Report II

After five years of integration, Washington's able School Superintendent Carl F. Hansen (TIME, Feb. 1) reported steady academic improvement and declining juvenile delinquency. The schools are actually better than before desegregation, said Hansen, because the best resources of the two races have heen united. Washington's job now is making the schools even better: "The nation's capital ought to symbolize a national dedication to the principle of superior public education for every child. There are many miles to go before we reach this goal."

New Look at Wesleyan

"The greatest single failure of American colleges is that so many students have not found education meaningful in their own lives." With this mouthful, the president of Connecticut's small (800 men) Wesleyan University in Middletown recently tackled a national question: If college students are brighter than ever, why are they "silent" and "apathetic"?

Leathery, blue-eyed Victor L. Butterfield, 56, is no man to blame The Bomb or The Affluent Society. The main cause of student lethargy, says he, is the "paternalistic" U.S. system of spoon-fed lectures and assembly-line grading. "We treat students more as prep-school boys than as adults under guidance."

Big & Small. Victor Butterfield has an exciting alternative: Wesleyan's new "College Plan," this year's shrewdest innovation in independent study. After World War II, Wesleyan elected to stay small—and get better. It stiffened courses, doubled the faculty, lured lively outside lecturers. But "a kind of diminishing return" seemed apparent. Instead of "catching the intellectual contagion," says Butterfield, students merely became "more dutiful." Another problem: What moral right did Wesleyan have to turn away a growing flood of able applicants?

This year Wesleyan decided to get bigger (doubling enrollment by 1970)—and yet "stay small." The goal set by Butterfield, once a canny star quarterback at Cornell: a large federation of small colleges, each with its own faculty and students devoted to a common field of study.

Under the plan, a student has no regular classes or grades. Starting in his sophomore year, he is on his own. Though focusing hard on his "major," he is encouraged to get a "general education" by reconnoitering anything else that interests him. Such flights (and his progress) are rigorously checked by four or five teachers, sitting as a collective tutorial committee (unlike the British one-to-one tutorial system). To put students and professors on the same side, exams are given only by outside testers at the end of the junior and senior years. "We are searching for ways," says Butterfield, "in which students can perform responsibly."

Staked hy a $275,000 Carnegie grant, this "gamble on maturity" has so far produced two experimental colleges with 40-odd students. The College of Letters dem-

George Woodruff

WESLEYAN UNIVERSITY'S PRESIDENT BUTTERFIELD & STUDENTS
For adults under guidance, the pursuit of dreams.

OFFICE OF PUBLIC INFORMATION

REPUBLIC OF KOREA

SEOUL, KOREA

OFFICE OF THE DIRECTOR

May 14, 1960

Mr. Samuel Hugh Moffett
Religious News Service
% Info. Office, 8th U.S. Army
APO 301, San Francisco, Cal.

Dear Mr. Moffett:

The replies to the questions asked in your letter dated May 9 are as follows:

3-1654

1. The Acting President is a member of, and regularly attends, Ewha University Methodist Church.

2. He was baptized in the Methodist Church.

3. His parents were not Christians. He attended a Christian Mission school at a very early age, which was the beginning of his conversion.

4. His wife and children are Christians (Methodists). Additional information which may be of interest to you is that many years ago, when the Acting President was living in the United States, he was one of the founders of the Korean Methodist Church in New York. He is currently Chairman of the Reconstruction Committee of the YMCA. Vice chm. of the Board

I hope this information will be useful to your publication.

Sincerely yours,

S. S. Suh

Suk Soon Suh
Director

YONSEI UNIVERSITY
SEOUL, KOREA

OFFICE OF
THE PRESIDENT

May 17, 1960

NOTICE OF MEETING

To all Members of the Executive Committee and the Nominations Committee for Presidential Candidate:

I would like to call an emergency meeting of the Joint Committees for the consideration of Petitions presented by the Faculty and Students. May I request you to meet at the President's Office on Friday, May 20, at 2:00 P.M. Your presence at this important meeting is earnestly requested.

L. GEORGE PAIK
President

cc.: EXECUTIVE COMMITTEE
Bishop Kim, Jong Pil
Dr. Samuel Moffett
Dr. Charles Sauer
Rev. Chun, Pil Soon
Dr. M. Olin Burkholder
Mr. Horace G. Underwood
Dr. Choi, Hyon Pai (ex-oficio)
Dr. M. S. Kim (ex-oficio)
Dr. Choi, Hyowon (ex-oficio)

Special Nominations Committee
Mr. Horace G. Underwood
Dr. David W. Lee
Dr. Samuel Moffett
Dr. H. J. Lew
Rev. Chun, Pil Soon

/ na

1960

Korean Republic

Seoul, Saturday, May 21, 1960 Price 60 Hwan

KIM, YIM, CHUN

Three More Ranking Officials Of Former Regime Arrested

Three more ranking officials of the Syngman Rhee Government were arrested yesterday by the Seoul District Prosecutors' Office for allegedly taking positive parts in the election-rigging, which brought death to the 12-year-old Syngman Rhee Government.

Former Transportation Minister Il Hwan Kim, ex-Director of the Office of Public Information Dr. Sung C. Chun, and election-time Seoul Mayor Hung Soon Yim joined their colleague in Seoul Prison, where 20 other former Government, Liberal Party and bank officials are awaiting trial.

Kim became the fourth Minister of the Liberal Government to be arrested.

Aside from election fraud charges, the former OPI chief was also charged with misusing Government funds.

Illegal collection of election funds in the form of kickbacks from business contracts, was charged against Yim besides the election charges.

However, Yim was not charged in the warrant of arrest for attempting to kill former Vice President John M. Chang, sources at the district prosecution said.

Yim has been rumored as one of the plotters in the abortive assassination attempt in 1956.

Meanwhile, five top Liberals allegedly involved in the election rigging plans, including Hi Suk Han, Vice Chairman of the Liberal Party's Central Committee, and Home Minister In Kyu Choi, will be turned over to the Seoul District Court for trial today.

Prosecution authorities said that the five are accused of violating the Election Law through abusive control of Government officials during the March elections. Additional charges of graft will also be filed against them in a few days, the authorities said.

Others included among the five Liberals are Sung Woo Lee, former Vice Home Minister, National Police Director Kang Hak Lee, and Home Ministry Local Administration Bureau Chief Byung Hwan Choi.

Kim

Yim

Chun

NARRATIVE REPORT KOREA Year 1960

1960 was the year of the April Revolution in Korea, and the repercussions of this dramatic event continue to be felt in every phase of the nation's life, including the Church.

Revolution and the Church

Toppled by student uprisings, the regime of Syngman Rhee has been replaced by the Second Republic which places power, after the French fashion, in a Prime Minister rather than the President. Roman Catholic political influence has risen with the election of John Chang, a devout Catholic layman as first Prime Minister, but Protestant prestige, associated by many with the fortunes of the Rhee government, has not fallen as sharply as some had anticipated. The new President of the Republic, Po-sun Yun, is a Presbyterian elder. Dr. George Paik, a Presbyterian minister, who resigned after 14 years of distinguished service as President of Yonsei University to run for political office, was overwhelmingly elected to the House of Councillors (the Korean Senate) ~~with the largest majority accorded any of the candidates~~, and was later chosen President of the House.

Protestants have also risen to important positions in the new Cabinet. The new Foreign Minister, Il Hyung Chung, and Education Minister, Chun Suk Augh, are both Methodists, and the Minister of Commerce and Industry, Yo Han Chu, is a Presbyterian elder.

The immediate aftermath of the revolution, however, has been political instability and economic recession in 1960. The Democratic Party, united only in its opposition to Rhee's Liberal government, no sooner came to power than it split in two (Democrats and New Democrats), leaving the Prime Minister with only a bare majority in the powerful lower house. The year ended with Independent candidates rising to sweep local elections in towns and cities throughout the country, out-polling both the Democrats and the New Democrats and further imperilling effective government control.

Student unrest, mounting unemployment, and continuing street demonstrations added emoticnal undertones to popular dissatisfaction with the state of the nation. Sometimes this exploded into violence. For the first time since the Japanese occupation Korean mobs attacked missionary houses.

In May, a group of students inflamed by the anti-missionary and anti-ecumenical propaganda of the schismatic International Council of Christian Churches, broke into the Southern Presbyterian Compound in Chunju inflicting slight injuries on several missionaries. More sorious was the crippling student and faculty strike at Yonsei University which erupted in November into a violent and destructive attack on the homes of the Acting President, a Presbyterian missionary, and the Chairman of the Board, a Methodist missionary. Police were powerless to prevent the utter wrecking of the two homes, but providentially the missionaries had been forwarned and were not hurt.

Superficially, such outbreaks suggest spreading anti-Americanism and a wave of popular opposition to Christianity in Korea, but such appears not to be the case. The May incident was only a minor by-product of Korea's tragic church divisions, while the real roots of the Yonsei troubles seem to be in part the economic insecurity of a large part of the faculty, and in part the pent-up frustrations of Korea's students,-restless, excitable, undisciplined, impatient for quick results and bitterly disappointed that their April revolution has not yet given them the new and perfect Korea of which they dreamed.

Reunion and Division

The major positive achievement of the church year in Korea was the Reuniting Assembly in February.

Last year Protestants watched in anguish as the Presbyterian Church in Korea, one of the largest Christian bodies in Asia, split into two fighting factions

and two rival Assemblies. It was the worat Church split in schism-scarred Korean Protestantism's 75-year history.

This year thanks to unflagging reconciliation efforts, what had threatened to be an even split straight down the middle of the church was turned into a 70% reunion. A special Reuniting Assembly brought back together some 200 of the original 286 commissioners who had solit apart at the 1959 General Assembly plus some 51 elected or appointed alternates. ~~31 of the Church's 34 presbyteries were represented in the reunion~~. But part of the price of reunion, was the withdrawal of the church from the World Council of Churches. ~~as~~ This was a concession to a minority group in the Reuniting Assembly. The ecumenical majority insisted, however, that it be noted that the withdrawal was not in criticism of the W.C.C. but "for the sake of the peace and unity of the Presbyterian Church in Korea."

Presbyterianism in Korea is now a rather confused mosaic of the following denominations, with our own Presbyterian Church in Korea still the largest and most influential church in the country, but greatly weakened by internal bleeding and schismatic seepage:-

Presbyterian Church in Korea	355,000	members
Presbyterian Church in the R.O.K. (1954 schism). . .	200,000	"
Seung Dong Assembly (Anti-Ecumenical)(1959 schism) .	165,000	"
Koryu Presbyterian Church (1951 schism).	140,000	"

(membership figures are very rough estimates only)

Late in the year the seceding anti-ecumenical faction (the Seung Dong Assembly) which had split the church in 1959, joined with an earlier fundamentalist schism (the Koryu Presbyterian Church) in a fairly successful attempt to form an anti-ecumenical Reunited Assembly, but the net result was further to splinter the right-wing Presbyterian factions into: (1) the Anti-Ecumenical Assembly (Reunited), (2) the continuing Koryu Preabyterian Church, (3) the

continuing Seung Dong Assembly, and (4) a handful of Bible Presbyterian Churches. Not until Presbyteries meet in the spring will it be possible to form a clear picture of the size of these various schismatic splinters.

Ecumenical Mission in Korea

Despite revolution without and schism within, church and missionaries in Korea continue in ecumenical partnership to report solid achievement for Christ in Korea. Never had relations been better between the cooperating missions (Australian, Presbyterian U.S., and United Presbyterian) as they took their stand together for the unity of the church.

The integration of all United Presbyterian Mission work into the Department of Cooperative Work of the General Assembly, completed last year, was remarkably unaffected by the schism of the church. ~~and~~ The Mission, as such, exists now in name only. It operates in fact as a Missionary Fellowship. Budget requests and estimates, including relief funds, assignment of missionaries, and all financial and policy decisions relating to the work of the Church in Korea are made not by the Mission but by General Assembly's Department of Cooperative Work. The structure of the Department ~~has stood up well under the pressures of church conflict. It~~ has been a stabilizing factor in a time of confusion, and has justified the confidence placed in it.

The meeting of the General Assembly in September was one of the most peaceful in years and the slate of officers, headed by the Moderator, Rev. Jae Han Yoo, and the Stated Clark, Rev. Kwang Hyun Kim, is strong and moderate.

Recognizing that 85% of Korea is rural and agricultural, the Assembly voted to give top priority in the next few years to strengthening the Church's witness in rural areas. One of the major problems facing the Assembly was the dwindling of financial support of its Boards and Agencies. Successive splits in the Assembly have resulted in a general loss of confidence in all

central church agencies. The Board of Foreign Missions, supporting Korean missionaries in Thailand and Formosa, was able to meet its commitments only due to the generosity of a handful of faithful Korean donors, and the continuing support of one large congregation. Contributions to the Board of Home Missions almost vanished.

Evangelism and Youth Work

HLKY, the Christian Broadcasting Station, reaches not only South Korea's millions for Christ, but is also one of the few avenues of evangelistic outreach still open into Communist North Korea. As the only independent station in Seoul it won the respect of the people for its impartial and prompt treatment of the news of the revolution in April, and was specially cited by the Prime Minister in December for its outstanding services to the nation. This year in rural central Korea Presbyterians put into operation the country's fourth audio-visual mobile unit under National Christian Council auspices.

Interdenominational student work organizations have made remarkable progress toward a united evangelistic witness in 1960. A Cooperative Council formed last year received World Student Christian Federation recognition in August, 1960. This newly recognized body, called the Korean Student Christian Council includes three national campus Christian organizations: the Student YMCA, Student YWCA, and the Korean Student Christian Movement. During 1960, the Council sponsored nation-wide student conferences on the "Life and Mission of the Church," and initiated a united program of leadership training, publications and social action. The Presbyterian Church of Korea ~~with which our Commission cooperates~~ supports this united venture through its contribution of personnel and funds to the Korean Student Christian Movement.

Education

Delegates to the General Assembly were cheered by reports of progress on the Church's new $200,000. seminary campus overlooking the Han River on the outskirts of Seoul. It is the first permanent location in twenty years

for the Presbyterian Theological Seminary which is probably still Asia's largest Protestant theological school in spite of the church division which has reduced its student body from 400 to about 270 students. Classes opened this fall in the imposing new three-story recitation building, a gift from the United Presbyterian Church. A men's dormitory will be completed by next spring as a gift from the Southern Presbyterians. In September the General Assembly confirmed the election of Dr. Il Sung Kei as the new president of the seminary. He has been Acting President since 1959.

Further encouraging news was the granting of a government charter to the new Presbyterian college for women, Seoul Women's College, which hopes to open its doors to its first class of students in April. It's energetic president, Dr. Evelyn Koh, has been honored by the Korean government by appointment as a member of Korea's delegation to the United Nations.

The wave of faculty and student uprisings at interdenominational Yonsei University should not be allowed to obscure the steady progress made by the school under Dr. George Paik's distinguished leadership since 1946. The student body has risen from 1000 to 4800. Six major buildings have been erected on the campus. The long-sought union with Severance Union Medical College and Hospital was finally realized. It is, therefore, with ~~real pride in the past and~~ great hope for the future that Yonsei now welcomes the unanimous election of Dr. Pyung Kan Koh, M.D., a Presbyterian elder and former president of Korea's second largest government university, Kyung Pook University, as its new president. Dr. Koh is also a member of the Commission's select Advisory Committee of Fifteen.

The Korean Church's oldest college, Soongsil (Union Christian) College continues to prove that the ideal of self-support is not dead in Korea. Its new dormitory for 150 students is a gift not from America but from a consecrated Korean laymen. In Taegu, Keimyong Christian College, the church's youngest operative college, has just completed an ambitious faculty housing program providing model homes for more than twenty of its professors and teachers. These two ~~colleges~~ schools are the ~~major~~ source of the church's college-trained ministry.

Undergirding the church's program of higher education is a network of ten Presbyterian High Schools, all directly related to the presbyteries, and six church-controlled Bible Institutes training lay leadership for village churches as an important part of the Assembly's 1960-61 rural emphasis. The heads of the church-related colleges and High Schools have formed an informal Presbyterian Principals' Association (13 of whose 14 members are Korean) and have made effective use of this body as a long-range policy planning organization for the church's total program of Christian education.

The Bible Club day schools for under-privileged children, reaching some 70,000 children from city slums to remote mountain villages have proved to be not only the sole source of education in many communities available to the very poor but also effedtive evangelistic channels for the witness of the church in Korea. ~~This year's program has emphasized an upgrading of the clubs' academic standards~~.

Relief and Social Work

As the Korea War fades into history, Korea's relief needs are passing from the emergency into the chronic stage, but are none the less pressing. One-fifth of the total farm population constantly faces starvation. ~~Half of the country's farmers till less than two acres of land~~. Unemployment, the curse of the cities, is estimated to run as high as 1,500,000 out of a population of 25,000,000, and another several million are underemployed. The country's annual trade deficit is 19 times the total of its exports, and 70% of the central government's revenues must be allocated to the nation's crushing defense burden.

So long as this state continues, suffering and privation will be endemic in Korea. A recent government estimate of the "hard core" needy lists the following in urgent need of assistance: 130,000 orphans, 20,000 lepers, 2,500 widows, 2,500 old people, 3500 physically handicapped, 11,500 disabled veterans, 52,500 discharged veterans and 280,000 "generally needy". An estimated 6200 people are still living in caves and under bridges in the Seoul area alone.

The arm of the Protestant churches for the relief of this suffering is Church World Service, supported by the One Great Hour of Sharing offering. In addition to its wide range of refugee resettlement, feeding station and tuberculosis control projects, Church World Service this year brought some $4,000,000 of relief supplies into Korea, approximately 25% less than in 1959. Particularly noteworthy is the work of the Union Christian Service Center in Taejon in which Presbyterians have a direct share of support both with funds and personnel. Its five departments, tuberculosis rest home, foundling home, ~~orphanage~~ boy's home, amputee rehabilitation vocational training center and rural service department, serve as models for all Korea in practical demonstration of the love of Christ.

About $100,000 of the One Great Hour of Sharing offering comes as a direct relief grant to the Korean Church. Administered by the Assembly's Department of Cooperative Work, this fund is used to help the families of chaplains, many of whom are refugees, to aid the Bible Club program for the children of the very poor, to provide medical charity at Christian hospitals, to give scholarship aid to the children of martyred church workers, and for emergency storm, flood and drought relief.

Medical

An even more permanent contribution to the relief needs of the peninsula is the work of the two great Christian hospitals with which Presbyterians are related: Severance in Seoul, and Taegu Presbyterian Hospital in Taegu.

Severance's Medical College, which is now a part of interdenominational Yonsei University, has 280 medical students, three-fourths of whom are professing Christians. All Seoul was grateful for Severance's emergency response to the casualties of the revolution. On April 19, within a three hour period, 135 wounded and dying people poured into the hospital which was already filled to the last bed. Of the sixty seriously wounded patients admitted and operated upon, only four lost their lives. Severance's great new Army Memorial Chest Hospital is approaching completion and will pioneer in the major health problem facing Korea today, tuberculosis, ~~and~~ Its

Crippled Children's Hospital has just finished a most successful first year of operation.

The Presbyterian Hospital in Taegu with its staff of 51 fully trained Korean doctors, all Christian, has contributed more than $5000 of free charity care to the needy every month in 1960. ~~The addition~~ This figure does not include the care of the 1129 charity patients in its Taegu Leprosarium. The addition, late in the year, of a new World Vision wing for the free care of orphans only, has doubled the capacity of its Children's Hospital. The Hospital is pioneering in the study of laboratory techniques and recently opened Korea's first full-scale School of Medical Technology. ~~with a first class of 18 students~~. The School of Nursing, with 79 students, has succeeded in raising its academic standards to the college level and now has no students who are not high school graduates.

Long famous for its combined medical and evangelistic outreach, the Presbyterian Hospital continues free clinical trips by the staff to villages and cities in a 100 mile radius of Taegu, bringing healing both for the body and the soul, all in the name of Jesus Christ. 879 decisions for Christ were made during the year in the hospital and 646 in extension work outside the hospital.

APPENDIX

REPORT OF THE MISSION STATISTICIAN

In presenting what is the last annual statistical report of the Korea Mission of the United Presbyterian Church, U.S.A. it is only right to express thanks for the co-operation which members of the Stations have furnished this year in supplying the separate facts and numbers on which it is founded.

I am sure that in the years to come the members of the Areas will want to be equally helpful to the Commission Representative as he ~~carries out this part of his responsibility to~~ keeps the Commission posted ~~as to the facts~~ about the Church with whose work we are co-operating.

It would be unfair to present our final statistics as a mission without including some small standard of comparison or two to measure them by. Such reports as this are the essence, the skeleton of history, and we owe it to any inquirer now or hereafter that he know what happened here and how much happened here, and that he have some way of estimating what it meant.

Let us take then, points of reference. Compare this final year's statistics to them, and weigh these figures in the four balances to which I invite your notice. Compare them with: (1) statistics of the year in which our Mission work began; (2) the accomplishments of our sister missions; (3) mission statistics in other countries, and (4) statistics of the unfinished task.

1. Measured against the statistics of the year in which our Mission first began its work, this year's figures are testimony to God's power to continue to create ex nihilo. Seventy-five years ago in every category of our statistics the figures were all Zero. Everything you see here — the 1,700 evangelists and ministers, the 2,177 churches, the 714 schools, the some 210,000 patients treated, the $4,100,000.00 contributed by the Presbyterian Church in Korea to all its causes — none of this, ~~not a church nor any school~~, was here seventy-five years ago.

2. Measured against what our sister Missions in Korea have done under the same conditions, we can thank God that he has blessed Presbyterian work in this land even more abundantly than the undertakings of other denominations. ~~Loath we may be to make comparisons.~~ It is important to make this measurement, loath though we may be to make comparisons because only in this way can we evaluate our work by standing it alongside work done by others under similar situations. We hasten to add, however, with gratitude and humility, that the church figures in our report are the figures of a united work which we have carried on with first three, and now two, other Presbyterian Missions — originally including the Canadian Presbyterians and their successors the United Church of Canada, and now including ~~the Canadian Presbyterians~~ still the Australian and Presbyterian U.S. missions. We note that since the war we are no longer in a Big Brother relationship to these two co-operating fellow-missions; together they appreciably outnumber us, the Presbyterian U.S. group is only two members smaller than ours, and is responsible for a larger population of Koreans in their territory than we are in ours.

But pursuing the comparison with other denominations, we must note that in Korea today, half the Christians are Presbyterian, and three-quarters of the Protestants are Presbyterian. Whatever it was that Presbyterians did here, and

however it was that they did it, God saw fit to use it in a way he did not or could not use the dfforts of their fellow-laborers in other churches(who are not Presbyterian). As the future opens before us in the New Day, it would be well to study our past to see what it was besides our name, if anything, that the Holy Spirit used to do what He did here.

3. Measured against what our sister Missions in other countries have done, the rise of the Presbyterian Church in Korea is a staggering achievement, and one that has perhaps too often escaped notice. By any significant measure of vital Christian life and growth, this Korean church is so far out of the class of churches growing out of the work of our sister missions elsewhere that it is almost in a class by itself. There is no evangelism, Christian education, preparation for the ministry, or sacrificial giving to support the Lord's work through his church, on this scale, or anywhere near this scale, in any of our Presbyterian-related work in Asia, or anywhere else outside of Brazil. Measured by what has happened outside Korea, the statistics of the growth and development of the Presbyterian Church in Korea are dynamite.

4. There is,however, a fourth measure of our figures, and this is after all the one we are most interested in. Where do we stand with these Presbyterian statistics for Korea and our Mission as compared with the statistics on the children of darkness in Korea? Frankly, if we forget this measure of our work we can lose all that has been accomplished in the past.

When the first members of our Mission came to Korea, they could go out on the streets and roads and creekbeds and islands and meet 100 Koreans — and of every 100 Koreans they met, 100 Koreans were walking in darkness and apart from the Lord Jesus Christ. Now, 75 years later, we are about to bring this chapter to an end and start a new one as members of the Korea Missionary Fellowship of the United Presbyterian Church, U.S.A. And if we walk out of this room and go out on the streets and roads and creekbeds and airstrips and islands and railroads of this country of Korea and meet 100 Koreans — out of every 100 Koreans we will meet, 94 of them will be walking in darkness, lost and apart from the Lord Jesus Christ.

That is the one tremendous, overwhelming, inescapable and commanding statistic of the New Day, and of this our final year as the Mission, we can forget it only to our own peril and to the sorrow of our one Master. Let us etch this into our minds and burn it into our hearts: Proud and happy and thankful as we may be before our Father's throne for these astounding figures testifying to the strength and growth of(our church) our part of His Church, here, they are really only figures about the six sheep in the fold; and we who are under-shepherds of the Good Shepherd, and bear his commission to follow in his steps, our first and foremost and continuing responsibility is to the Ninety and Four who are lost.

(Here follow 3 pages of statistics)

Respectfully submitted,

K.J. Foreman, Jr.

Commission on Missionary Education
The National Council of the Churches of Christ in the U. S. A.

INCREMENT STATEMENT

To Samuel H. Moffett

Presbyterian Mission

APO 18 (Andong) San Francisco, Calif.

Date June 8, 1960

Title WHERE'ER THE SUN

Increment due on sales from publication to	12/31/59	
Number sold at full price	63,090	
Base edition	16M	
Number sold in excess of base edition . . .	47,090	
Number for which payment has been made . .	46,744	
Number for which payment is due	346 @ .02	
	Amount due	$ 6.82
*$2.26 still due for 1958		2.26
Permissions		
Syndication		
Royalty		$ Ø
Total increment due to December 31, 1959		$ 9.08

3/24/60

Telephone: RIVERSIDE 9-2200

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THE UNITED PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

COMMISSION ON ECUMENICAL MISSION AND RELATIONS

475 RIVERSIDE DRIVE, NEW YORK 27, NEW YORK

COMMISSION LETTER NO. 7 JULY 15, 1960

TO THE MISSIONARIES, FRATERNAL WORKERS, AND NATIONAL CHURCH COLLEAGUES:

The Staff Council has done me the honor to ask me to write an introduction to this General Letter. I trust that I may be forgiven if it is quite personal. It is hard to believe that after this summer I shall no longer be in the active service of the Commission after forty years as missionary and member of the headquarters staff. It has been a rare privilege to watch the development of overseas work since the end of the First World War. Especially noteworthy has been the encouraging growth of the Churches. Many which are now autonomous and in a wholesome fraternal relationship to ours, were still very young and dependent in 1920. There is no great difference in the total of our missionaries then and now, but the remarkable increase in the number and quality of indigenous leadership in the Churches to which we are related is perhaps the most conspicuous advance in these decades.

Through all these years I have never been other than proud and thankful for those who have directed what was the Board of Foreign Missions and is now the Commission. What a privilege it was to go out as a missionary and serve on the staff at home when such men as Dr. Speer, Dr. Brown, and Dr. Halsey were at the helm, and the finest pastors and laymen in our Church were on the Board! The personnel has changed through the years, but the same vision, the same wise planning, and the readiness for daring experiment in missionary strategy have continued. Dr. Brown has pointed out that it was a Presbyterian who thanked God for the rich content of the word "ecumenical" at the Ecumenical Missionary Conference in New York in 1900, and our Church has ever since been in the forefront of all efforts towards church union and an ecumenical mission. In the kaleidoscopic changes of the past few years it has been leaders like Dr. Leber, and now Dr. Smith, who have maintained our tradition of leading other Mission Boards in going out to meet the risks and the encounters of "the new day." The sixty-six men and women who are now members of the Commission are unsurpassed by any of previous years in their readiness to support new ventures and ecumenical programs.

This letter will tell you of important events at the 172nd General Assembly. I was impressed with the harmony of the proceedings, the deep concern at the failure of the Church to raise the projected General Mission budget, and the complete confidence as to the direction in which the Commission is going and the large plans which it presented. There was a complete acceptance of the fusion of five former Boards and committees into the one smooth-functioning Commission and no carping criticism (this year not even of the Commission's name!). The Standing Committee dug into such matters as the need for ecumenical studies, new types of missionary personnel, "overseas churchmanship," and the work of the Advisory Study Committee; and brought to the General Assembly clear and forward-looking recommendations about these and other matters.

The experience of these forty years has made me deeply grateful to God for the privilege of the rich associations which my varied tasks in the world mission have provided, and has brought me to a rocklike conviction of the adequacy of Jesus Christ for all men and the eventual victory He will win in their hearts and in the world.

William N. Wysham

SERIOUS AND AWARE

The 172nd General Assembly meeting in Cleveland was bombarded by stirring and provocative speeches, calling to awareness and action. The commissioners responded with eagerness to meet challenges: they left nothing unquestioned: they applauded astringent words more heartily than those designed to comfort or reassure.

CLEVELAND IN RETROSPECT

In many ways the Cleveland Assembly epitomized the predicament of modern man in his basic inability to do what he must do while he is plagued by a gnawing conscience because he is so far from a goal recognized as right and legitimate.

The greatness of the Assembly was to be seen in the fact that despite present attainments, it kept stabbing itself awake to the tremendous and complex needs that will be satisfied only by total commitment and a dynamic witness to the claims of the gospel.

Meeting just as the Summit talks in Paris collapsed, the Assembly had additional reasons to face its responsibilities gravely and with realism. Even if it had wanted to see the complexities of race or other issues as merely domestic concerns, it could never have done so and it never tried, because its planning and praying and thinking were in a world context.

In addition to the inevitable stimulation of issues arising in the daily business sessions, the evening meetings kept pressing the issue home — Charles Malik, with his keen and challenging insights on international affairs; *The Mark of the Hawk* and the compelling message of this movie on troubles in Africa; the stark and often irresponsible attitude of the church toward older people; the incisive thrusts of Lesslie Newbigin on unity, evangelism, and the church's world mission. All of these came to a suitable focus on the final evening in a service built upon the famous words of David Livingstone who said, "I will go anywhere . . . provided it be forward." *The Presbyterian Outlook*, June 13.

KOREA FILM UNWRAPPED AT PRE-SESSION

The new film *An Epistle From The Koreans* was shown at the Pre-Assembly Conference of the General Assembly on the Life and Work of The United Presbyterian Church, U. S. A. The film deals realistically and sensitively with the interracial problems of the inner city ministry. The story tells how the Christian concern of these Korean parents represents a return of the gospel from a mission field of the American churches.

SPECIAL COMMISSION EVENTS

Prayers for specific concerns in Hong Kong, Egypt, Berlin, Venezuela and other areas were requested at the Commission's annual *Prayer Fellowship*, held Sunday, May 22, at Lakewood Presbyterian Church, Cleveland.

Participants in this high point of the Commission's program at the Assembly were missionaries and fraternal workers on furlough or retired, fraternal delegates from overseas Churches, and Commission staff and friends. These included the Rev. Albert I. Good of Wooster, Ohio, retired, son of the first white man to enter inland Cameroun, and John Williams, on his first furlough from Cameroun Christian College.

* * * * *

At the *Overseas Breakfast*, Tuesday, May 24, Dr. J. Lowrie Anderson, missionary statesman in the Sudan and former moderator of the United Presbyterian Church in North America, brought a message from a pastor in Malakal: "Tell the Church in America that we are grateful for sending us missionaries, that we will carry on even if all missionaries are sent away: that we need its prayers." "Sudanese Christians," said Dr. Anderson, "at great sacrifice are doing thrilling missionary work, starting new congregations, sometimes in areas where American missionaries are not welcome."

Dr. T. Paul Verghese, of the Orthodox Church of India, called for young people who will be willing to serve to the uttermost, that the life of Christ may be made manifest in Africa. "Rather than fearing Communism's infiltration of Africa," he said, "We Christians should use the positive approach of carrying the grace and power of Christ to Africa." As a Christian Church we can help the African regain his lost dignity as a human being. We can also help Africans in their difficult task of nation-building, in seeing that governments invest funds in African countries and that technological aid is given. Africa's final need is to attain the full stature of manhood in terms of the African personality."

Bishop Lesslie Newbigin, General Secretary of the International Missionary Council, gave the address at the *Popular Meeting* Tuesday evening, following dramatic readings from David Livingstone's writings. "The world must be able to recognize that Christian fellowship is a universal fellowship," he said. "We should seek to create organs of cooperation among Churches, patterns in which men will be able to seek the Gospel as wide as humanity itself. The proper relation of the Churches is interdependence of all races and nations . . . Freedom is the gift of Christ, not of a mission board."

Bishop Newbigin deplored the "too much arrogance in our desire to evangelize the world" and pled for the servant image. But no service can take the place of telling the good news of what Jesus has done for men, he said. Without a new kind of community, as the family of God, words of evangelism will not be believed.

REPORT OF THE STANDING COMMITTEE

Dr. Carroll L. Shuster, Chairman, presented the report of the Standing Committee on Ecumenical Mission and Relations to the Assembly. He is Executive of the South-

ern Area in the Synod of California. He recently participated in an overseas observation fellowship, during the early part of which Dr. John C. Corbin of the Commission Staff was his associate. Together they were in Africa and the Middle East. Dr. Shuster visited other United Presbyterian fields in the course of his homeward journey to Los Angeles, stopping in Pakistan, India, Thailand, Hong Kong, Japan, and Korea.

Dr. John C. Smith spoke to the report, with Dr. James H. Robinson pointing up certain considerations relative to Africa. Dr. Robinson is Chairman of the Continuing Committee of the Moderator's Conference on Africa. The Assembly unanimously adopted the Report of the Standing Committee and its recommendations.

1. The first recommendation of the Committee was in the form of a memorial minute, read by Dr. Theophilus M. Taylor.

CHARLES TUDOR LEBER

1898 - 1959

"On the thirtieth of July, 1959, Charles Tudor Leber died in Sao Paulo, Brazil, while attending the Eighteenth General Council of the Alliance of Reformed Churches Throughout the World Holding the Presbyterian Order. Thus, in the midstream of the life of the Church in its ecumenical mission, he was called by his Lord into a place of larger usefulness in His eternal Kingdom.

"Born in a Christian home in Baltimore, Maryland, he received his early training in Christian faith and service in the Brown Memorial Church of that city. His formal studies for the ministry were pursued at Johns Hopkins University and Princeton Theological Seminary. In each of his three pastorates, Charles Leber demonstrated his God-given abilities as an interpreter of the truth of God's Word in large and convincing terms.

"In 1936 he was called to the Executive Staff of the Board of Foreign Missions of the Presbyterian Church in the United States of America. In 1944 he was elected Chairman of the Administrative Committee of the Executive Staff, and in 1952 General Secretary of the Board. His vision that mission and unity were inseparable led to the creation in 1958 of the Commission on Ecumenical Mission and Relations, and he was elected its first General Secretary.

"By his God-given insight into the real meaning of the Church and the high calling of its ministry, he has had much to do in transforming 'missions' into sister Churches, and 'foreign missionaries' into fraternal workers as 'partners in obedience' in the ecumenical mission. Not only in our own denomination, but in the inter-denominational and ecumenical councils at home and world-wide, he has taken his place as one of the champions of this new concept of unity in mission.

"It is with confidence in God's unfailing wisdom, love, and power that we record our gratitude for Charles Leber's service."

The Assembly rose and the Minute was adopted with prayer by Dr. Allan MacL. Frew

2. Memorial chapel planned for Stony Point.

Your Committee notes that the Commission has planned a memorial to Dr. Charles T. Leber in the form of a chapel at the Ecumenical Training Center in Stony Point, New York. The Ecumenical Training Center in a special way represents Dr. Leber's vision for properly trained personnel serving the ecumenical mission in the new day. The Study Fellowship for missionary appointees, the Gilmor-Sloane House for conferences, the Drama Center for study and training all provide ways in which people from many parts of the church can share experiences for greater effort in mission. The Commission will receive memorial gifts for this chapel from those interested in sharing in the project.

3. Independence granted to Synod of the Punjab.

The 172nd General Assembly with appreciation for the long history of Christian fellowship within one organized church which God has blessed across these last decades, and with rejoicing that the time has now come when the Synod of the Punjab shall be an independent, self-governing Church, grants the request of the Synod of the Punjab to be separated from the General Assembly of The United Presbyterian Church in the United States of America and established as an independent Synod.

Such action by this General Assembly will in no wise diminish the depth of Christian fellowship which has marked the relationship of these past years, nor will it diminish the desire of The United Presbyterian Church in the United States of America to be of every possible assistance to the Synod of the Punjab in its work in Pakistan.

The General Assembly recommends that the formal establishment of the new church take place at the stated meeting of Synod in April, 1961. However, since the Synod has adjourned to meet on call of the moderator, the General Assembly recognizes that circumstances may necessitate a change of date. Since the date of separation is following January 1, 1960, in order to complete the records of our own denomination, the Synod is asked to submit a statistical report in the usual manner for the year 1960.

4. Commission on Ecumenical Mission and Relations completes second year of operation.

When the General Assembly combined ecumenical relations and ecumenical mission a dynamic new dimension was added to the life of our Church. The last two years have brought a thrilling breadth and depth into every department of our denomination. Local congregations and pastors, weary of the slow and insipid evolutions marking our moral growth, have felt the

excitement that a daring venture is being planned by our Church. Our fresh vision, involving every churchman in every land in which he labors or which he visits; — our new direction for fraternal workers laboring in totally different ways has captured the spirit of the heritage of our Presbyterian Church. It is truly instigating World Revolution — Christian style.

5. Enlarged Participation in Africa.

Recognizing the strategic place Africa holds in the future, the historic commitments of The United Presbyterian Church in the United States of America not yet fulfilled, and the growing participation of African Churches in the world Christian community presenting new avenues of service to all of Africa,

Your Committee *recommends* that the General Assembly endorse *an enlarged participation in Africa* by The United Presbyterian Church as increasing opportunities develop, and calls to the attention of the General Assembly the following significant developments:

5. B

The plan to *reach new areas in Ethiopia*, where three million inhabitants of two major tribal areas are still unreached by Gospel ministry. In a nation which has maintained an official Christian position through the years, but where Islam is reaching great numbers of pagan tribesmen, The United Presbyterian Church has an historic obligation which must be met by a vigorous missionary thrust. The Committee also commends the Commission's attempts to involve the Churches of Asia, Latin America, and the Middle East in these projects.

8. Ecumenical Studies.

Your Committee commends the Commission for developing within its Division of Ecumenical Relations the areas of *Ecumenical Studies and Interchurch Action*. The office of ecumenical studies will provide greater opportunity for pastors, laymen, seminary and college faculties to participate in the studies carried on by ecumenical organizations such as the World Presbyterian Alliance, the World Council of Churches, and the International Missionary Council. Furthermore, the program will provide ways in which studies in this field can be initiated and coordinated within our own denomination.

Your Committee notes that one study concerning the *position* of The United Presbyterian Church in *ecumenical activity* is already under way. In a time when ecclesiastical structures and cooperative ventures are in a constant state of change, such a study will be of great value to our Church as a guide to constructive participation in allied endeavors at all levels.

14. Anniversary of Edinburgh Missionary Conference.

Your Committee *recommends* that the General Assembly adopt the following resolution regarding the Edinburgh Missionary Conference of 1910 and requests the Commission on Ecumenical Mission and Relations to transmit it to the International Missionary Council on the occasion of the 50th Anniversary Celebration being held in Edinburgh, Scotland on August 14, 1960.

"The 172nd General Assembly of The United Presbyterian Church in the United States of America sends greetings to the 50th Anniversary Celebration of the historic Edinburgh Missionary Conference. This gathering was the turning point in modern church history. Out of the challenge to evangelism of this missionary conference came vital streams in the life of the church which have resulted in the formation of the International Missionary Conference and the World Council of Churches. For the ecumenical vision and the missionary action created by the conference, for the enduring challenge of its message, the church gives thanks to God and rededicates its life to making Jesus Christ known to the entire world."

At the conclusion of the General Council's report, Dr. Glenn W. Moore described the Assembly as one of "uneasy concern" — concern for the needs of youth, the inner city, theological education, Ethiopia, more adequate pensions. It would be too bad if the commissioners left the Assembly and missed the point, he said. We will make progress only when we meet the conditions of God, and the first condition is repentance, being repentant enough to want to change. This change will have to take place at every level. We are a church, he continued, and we have been dealing with something that will dig deeply into our lives. Everybody knows that we can do much more than we are doing. This is not the question. When we want to do it we will pray about it and God will do it. We cannot solve this question by promotion: we can solve it only by repentance and appropriate action.

RELATION OF CHRISTIAN FAITH TO HEALTH

Dr. Paul C. Warren, pastor of Second Church, Baltimore, Md., and chairman of a special committee on the Relation of Christian Faith, reported to the General Assembly that a booklet of seventy-four pages on the Ministry of the Church to the Sick is now available, representing five years of study. The following topics are included: Christian Faith and Health in the New Testament, The Church's Ministry to the Sick, Christian Faith and Health Today, The Ministries of Pastors, Physicians and Allied Members of the Mental and Physical Health Team, and The Ministry of the Congregation to the Sick.

The booklet will be sold for $.20 per copy and six for $1.00. Available from Westminster Book Stores.

AND WHAT OF THE COMMISSION'S BUDGET?

When the 1960 budget was adopted last November, the anticipated receipts from the General Mission Program of the whole Church appeared to be estimated too high. Therefore, the Commission, adopting a formula for increase based on the recent giving of the Church, felt it necessary to withhold expenditure on a total of $313,000 worth of items which were within the budget program. The Commission's Appropriation Letter indicated these items, and many of the fields have been busy adjusting their expenditures accordingly. It was indicated in a later communication that it was quite likely that many of these items would not be available.

Since that time, there have appeared some requests for funds which represent prior commitment on the part of the Commission, but which through administrative channels between other organizations and ours were overlooked in the making of the budget. Certain items which were within the $313,000 also appeared to be very urgent. The Commission found it necessary to make a decision concerning its budgetary needs.

The Commission was also faced with two opportunities to secure critically needed property and where the expenses were later re-met by property sales on the field, it was decided to make the funds available for meeting the critical budget items and these property advances. Therefore, *certain specific projects* have been granted by the Commission and advances from property have been made.

At the present rate of giving to the General Mission Program in 1960, it appears that the current operating section will fall approximately $800,000 short of the goal, and that the foresight of the Commission in withholding $313,000 from expenditure was quite justified. At the June meeting of the Commission it appeared evident that the Commission could not release the $313,000 for expenditure. With sincere regret, it voted to withhold approval for spending these sums which are listed in the Commission's Appropriation Letter on Page 3 (C.A. #59-1505).

At the same time, it appeared necessary to meet certain items which had assumed critical importance. Some of these were within the $313,000; others were commitments which should have been included in the 1960 budget and would have had priority were they before the Commission in the regular budget-making process. At this time, two sources of funds became available for spending. One, a grant from the Sage Fund to meet critical items in the 1960 budget. And two, certain field balances which had accumulated over a period of years and where the Treasury had been in extended correspondence concerning their availability for expenditure.

It was with a deep sense of regret that the Commission recognized it could not release the entire $313,000 for the 1960 budget.

SPECIAL OFFERING FOR GENERAL MISSION

The General Assembly expressed very serious concern about its General Mission Program. It became aware of the fact that for the last three years the giving had not reached the necessary level to provide the normal increase of costs of operation for the Agencies. Because of stirring appeals for the needed advance program in Ethiopia, for theological education, and for inner-city ministry, the General Assembly expressed real concern that the General Mission Program be met.

An appeal for the advance program in Ethiopia made from the floor brought a suggestion that a special offering be taken for this project. The General Council, in recognizing the intent of the General Assembly to do something about its responsibilities, suggested that the most vital concern for all of the Boards and Agencies was represented in the total General Mission Program. Until this is met, special advance programs in all areas of the Church's life cannot be undertaken. The General Council, however, recognized that the Church was willing to make a special effort to meet its responsibilities and therefore made the following recommendation: That every congregation make a serious effort to have a 25% increase in its General Mission Giving for the year *1961*. If this takes place, the Commission will be able to begin its special responsibility for advance work in Ethiopia. The other Boards and Agencies of the Church will also meet advance responsibilities which are just as critical in the total outreach of the Church.

Recognizing that such a goal could not be reached unless the 1960 program was underwritten, the General Assembly also recommended that every Church take a special offering during the fall of 1960 to help it reach the challenge of the current operating section of the General Mission Program. Such an extra offering could not only make our present program possible, it might also provide some funds for advance.

The General Assembly has suggested October 23 as this date, and all of us should be in prayer for the Stewardship and Promotion Department as it acquaints the Church with this need, and for pastors and sessions and congregations, as they seriously face this responsibility.

The full results of this extra effort will not be known until the end of 1961. If it has made possible the reaching of the basic budget, many of the items which have been withheld from the 1960 budget will then be made possible.

ADVANCE IN ETHIOPIA

For many years The United Presbyterian Church has held particular responsibility for a large section of Western Ethiopia. Various favorable factors since World War II have brought us to the place where we can now enter two large tribal areas with a population of over three million people. These are in the general groups of the Illubabur and the Keffa tribal provinces.

The Ethiopia Mission has been studying this challenge and has presented the Commission with a definite program for outreach. The Commission, at its meeting in June, approved this plan in principle and referred it to various departments of Staff for study concerning its structure, and to the Staff Budget Committee for recommendation within the advance funds expected in 1961.

Here is the opportunity which our Church has to meet some of its historic commitments and to make possible the communication of the Gospel to a large number of people who have never heard it. This has been placed in the advance program for 1961 and following. It is hoped that colleagues from throughout the world will join in special prayer for the success of this advance.

Recognizing that our Gospel witness is more effective when carried by believers from several races and cultures, the Commission has communicated with the East Asia Christian Conference, the Near East Christian Council, and the Commission on Presbyterian Cooperation in Latin America, telling of this plan and inviting consultation by Churches who are members of these groups as to ways in which they could participate in such an advance. The All Africa Church Conference and the International Missionary Council have been informed of this opportunity, and it is hoped that some Churches will feel led to send their personnel and other resources to take advantage of this opportunity.

The communication from the Commission reached the Commission on Presbyterian Cooperation in Latin America during its recent meeting in Puerto Rico. The group recognized the opportunity, expressed its support in prayer, and asked each member Church to make a symbolic offering of its interest.

STUDENT WORLD RELATIONS

Middle East Seminar

Seventeen Presbyterian College students under the leadership of the Rev. Paul S. Kearns, will join students from the Middle East, Europe, Latin America, and Asia in Beirut, Lebanon, on June 27 for a six weeks seminar, studying the subject, "A Christian Perspective in the Middle East." In Jerusalem they will be part of the Middle East Christian Study Program under the direction of Dr. Kenneth Cragg. A confrontation of mutual problems and concerns with the Evangelical and Coptic Churches will conclude with a ten day visit to Egypt.

WSCF World Teaching Conference

As the climax of the five-year study program of the World Student Christian Federation on the Life and Mission of the Church, a World Teaching Conference will be held in Strasbourg, France, from July 15-31, 1960. Delegates from The United Presbyterian Church in the U. S. A. are: Al Bennett, Leslie Dole, Richard Ramsey, Bruce Rigdon, Beverly Wildung, David Wiley, Robert Geller, and Thomas Green. Overseas Student workers include Paul Dotson, James Palm, Warren Day, Richard Shaull, Armando Divas, Newton Thurber. Dr. John Coventry Smith, Dr. Harold H. Viehman, and Miss Margaret Flory, members of the Executive Staff, will also be attending.

Junior Year Abroad Students

Fifty-three sophomores have received appointment as Junior Year Abroad representatives for 1960-61.

They will study and seek to make their contribution in nine countries: Ghana (5), Philippines (3), Japan (5), Hong Kong (4), India (5), Lebanon (13), Europe (15), and Mexico (3).

APUP Abroad

Leaving this summer with his wife and four children for Freetown, Sierra Leone, will be the Rev. Robert Geller, United Presbyterian University Pastor at the University of Arizona. As the overseas representative of the Association of Presbyterian University Pastors for 1960-61, Mr. Geller will give guidance and direction to the newly formed Student Christian Movement in Sierra Leone. During his year in Africa, he will also visit Liberia and Cameroun.

Frontier Internships

An outgrowth of the 18th Ecumenical Student Conference on the Christian World Mission in Athens, Ohio (December 27, 1959 — January 2, 1960), is the experimental plan for study and service entitled "Frontier Internships." American and overseas college and seminary graduates may serve for two years in projects suggested by Churches and student Christian Movements around the world. They will be involved in nine particular areas of concern, among them racial tensions: modern secularism: displaced, uprooted peoples: and the university world.

New in this approach is the attempt of the interns to live on a level of economic equality with their national colleagues, to continue to engage in study in the context of involvement in mission with a relationship to a mature counselor, and to experience in some real way the life of a disciplined Community of Mission.

EDUCATION

One of the major items in the three years' educational emphasis is the world-wide program of regional "Projects in Education." The first of these was held at Silliman University, Dumaguete, Philippines, April 16-May 7, 1960—three weeks of study, worship, problem solving, program planning, and genial association.

Forty-two teachers and administrators came from sixteen church-related schools and colleges in the islands of Luzon, Cebu, and Mindanao. The group was composed of school principals, teachers of Bible, directors in counseling and guidance, school treasurers and business managers. The leadership was drawn from the faculty of Silliman University, the government Bureau of Private Schools, the Association of Christian Schools and Colleges, the Philippines Federation of Churches, and the

Department of Christian Education of the United Church of Christ in the Philippines.

This was a seminar-workshop designed to up-grade and strengthen the work of Christian schools and colleges in four important functions:

1. Teaching the Bible.
2. Counseling and guiding students from the Christian perspective.
3. Managing finances in church-related schools.
4. Administering the total work of the institution, with special reference to the functions and responsibilities of boards of trustees and school administrators.

All participants engaged in a four-fold process involving (1) library research, (2) daily lectures, (3) sharing ideas in discussion groups and panels, and (4) solving problems and producing materials in morning and afternoon workshops. The entire experience was a demonstration of the resourcefulness of genuinely dedicated persons, mobilizing the energies of mind and spirit for a more effectual Christian witness through the instrumentality of educational institutions.

This was a "pilot project" in a specialized emphasis. Similar undertakings are developing in Egypt, Lebanon, Brazil, and Pakistan for the academic year 1960-61. Through this medium answers may be found to many questions concerning the school as a place where God speaks to His children, and concerning the vocation of the teacher and the administrator as chosen vehicles for mediating the light of the knowledge of the glory of God.

OVERSEAS MEDICAL PROGRAM CITED by A.M.A. JOURNAL

"ECUMENICAL MEDICINE" — United Presbyterian medical work was publicized in the Journal of the American Medical Association, May 28 issue, in an editorial "Ecumenical Medicine."

The article mentioned our three overseas medical colleges, forty-four clinics and dispensaries, and twenty-seven nursing education programs in fifteen countries. It highlighted our largest medical undertaking in Cameroun, where thirteen physicians work in eight hospitals, ten dispensaries, four leprosy colonies and a dental clinic. Not mentioned was the fact that we participate in the maintenance of fifty-one hospitals abroad.

Included in the article was the news that the House of Delegates of the American Medical Association has appointd a committee to study and make recommendations regarding ways and means of bringing up-to-date professional educational resources to members of the American medical profession who are practicing in hospitals overseas.

New Medical Film

A 30-minute film presenting United Presbyterian-related medical work in Korea and Pakistan, as illustrative of Christian medical service around the world, will be released in the early fall through P.D.S. centers.

OFFICE OF BROADCASTING AND FILMS

The Office of Broadcasting and Films reports one film completed, one almost ready for release, and one in production. *Household of Faith*, the *Into All the World Together* theme-film for this year, is ready for distribution. The fifth United Presbyterian film in the projected series *The Churches Speak To One Another* will be available soon. Title — *Outpost of the Nile*. Films already in circulation in this series of thirteen dramas and documentaries on the activities of Christian Church groups around the world are: *Beyond the Night* (Brazil), *Passport to Dehra Dun* (India), *Waters in the Wilderness* (Iran), and *Epistle from the Koreans*. These films are for use both in the U. S. and overseas.

Requests from U. S. churches for photographic material, both black and white, and in color, are increasing. In order to make a beginning in filling the demand, a professional photographer (Toge Fujihira) who has done a great deal of work in the past on our denominational and cooperative projects, spent the month of June in the Middle East gathering pictures for future promotional purposes. He visited Pakistan, Ethiopia, Lebanon, and Iran. Meantime, however, we shall continue to need pictures from *all* areas and urge our overseas photographers, "Please send us some."

The various cooperative radio projects to which the Office is related are proceeding with gratifying success. The signing of the contract for a Christian broadcasting station in Addis Ababa, Ethiopia, which will beam programs to Africa and the Middle East, is imminent. The franchise for the station has been granted to the Lutheran World Federation, with which the Near East Christian Council is cooperating. Station HLKY in Seoul is growing into an effective and challenging network, with its two relay stations — one in Taegu and one in Pusan. In the Philippines, Station DYSR is moving ahead on its program for training radio leaders from other countries of Asia. While working at the DYSR studios, trainees are also signed up for pertinent academic courses in Silliman University.

KOREAN CHRISTIAN RADIO WON CONFIDENCE DURING TROUBLE

During the recent political upheaval in Korea, radio station HLKY of the Korea National Christian Council earned high praise from countless listeners for its straightforward broadcasting of the news "as it happened." In

the midst of gunfire, demonstrations and fires, HLKY carried on broadcasting on a stepped-up schedule, the Rev. Otto DeCamp reported last week. He is director and fraternal worker at the station which has thirty-four Koreans on its staff.

"As HLKY is the only independent station in the Seoul area," he said, "it will continue to play a vital role in coming months as the Korean constitution is changed, new elections are held and a new government installed." Mr. DeCamp emphasized that the station will try to maintain its newly gained prestige by strengthening its news department and adding two hours of broadcasting a day if funds to do so become available.

EVANGELISM

On behalf of the United Church of Christ in the Philippines, the Commission is inaugurating a pilot project for intense evangelism, inviting for each of the 23 conferences (presbyteries) of the Church, at least one American worker to stay for two months of evangelistic work. Each American who is invited will provide his own transportation and support and will be paired with a Filipino for exclusive assignment to a given conference. When the Americans leave, the Filipinos will follow through until the next year when similar teams of emphasis will again be formed with the arrival of new partners.

1. This is a venture that explores new dimensions in the mission enterprise. In specific situations, it opens the way for sharing briefly but intensively with peoples in other countries, the services of persons who are experienced in evangelistic work and leadership in their home churches, through direct, live, personalized teamwork. In the proposed pilot project, the volunteers will be personnel on a specialized basis and will come from a different group — a formula which may well develop as a regular supplement to the traditional pattern. The resulting benefit to the Filipinos in learning and inspiration will be incalculable.

2. When the volunteers return from their overseas service, they will have gained firsthand knowledge and will be filled with such fervor for mission work as they never could have had in any other way. This they cannot help transmitting to the members of their own congregations, who will thus be similarly transformed.

3. In addition, it is quite probable that the impact of their experiences on the fresh point of view of the volunteers will result in mature, constructive suggestions for the improvement of the work overseas.

4. Concentrated effort by experienced persons, compressed into a brief capsule of time, occasionally brings forth results which are not otherwise attainable. Repeated annually for five years, it should generate tremendous cumulative power.

5. That these volunteers are willing to work and, in addition, take care of their own expenses will be a testimony which is bound to deepen the commitment to Christ of evangelical Christians at home and abroad and win the admiration, respect, and eventual conversion of many.

LAYMEN'S WORK

Mr. Paul L. Washington, the newly-elected president of the National Council of United Presbyterian Men (NCUPM), will spend the month of November, 1960 in the Far East. He will be the first president of NCUPM in office to visit overseas countries in which The United Presbyterian Church is at work. He will meet with laymen's groups, discuss mutual problems with them, and help in every way he can. Mr. Washington's trip will serve as a great stimulus for the advancement of laymen's work in the countries he will visit.

Mr. Washington was a member of the Oklahoma Legislature for eight years and is now a practicing attorney in Oklahoma City and an elder of the Westminster Presbyterian Church. He will be accompanied by Mrs. Washington.

* * * * *

In order to establish stronger ties with retired missionaries the Commission has assigned Miss Elisabeth Turner in her new responsibility at headquarters to give attention to this service. We pray that this may be a two-way affair of the heart; for the Commission and staff need the power of informed, intercessory prayer; the keen interest and the experience of retired missionary and fraternal worker. The staff seeks and hopes to develop a firmer bond between the Commission and missionaries and fraternal workers, now retired, who have served overseas so long and well.

FURLOUGH HOUSING POSSIBILITIES

The Commission has just published for missionaries and fraternal workers coming on furlough a Directory of houses and apartments available for their use in twenty-eight cities and towns of the U. S. A. It is hoped that missionaries may consult this Directory well in advance of furloughs, and correspond with Mrs. Annie Mary Allen as they are reaching their decision on furlough location.

DR. IDA S. SCUDDER DIES

Dr. Ida Sophia Scudder, the founder and president emeritus of the famous Vellore Christian Medical College and Hospital, died at her home in Kodaikanal, South India, on May 24, following a heart attack. A medical missionary of the Reformed Church in America, Dr. Scudder, 90 years old, was known in many countries for her untiring work in establishing almost singlehanded and fostering the growth of this 800-bed modern hospital, medical college, and nursing school.

Forty mission boards, including the Commission on Ecumenical Mission and Relations, in the United States, England, Australia, Denmark and India today support this union work.

Dr. Scudder received the 1959 Award of Distinction given by the Alumni Association of Cornell University Medical College, her alma mater. The award was made, according to the citation, "in recognition of her notable contribution to medical education, public health and international understanding. Her life of devoted service to mankind is an inspiration to all and has brought honor and acclaim to the Medical College."

Business in Vellore stopped the day of Miss Scudder's funeral so that residents, government officials, and foreign diplomats could pay final respects to "Dr. Ida" who had given more than half a century of devoted service to India.

DEDICATION OF THE INTERCHURCH CENTER

On a beautiful Sunday afternoon, May 29, The Interchurch Center the nation's first national headquarters for the Protestant and Orthodox Churches, was dedicated in the presence of 3,500 guests and visitors who first filled the Riverside Church to hear an address by Bishop Johannes Lilje, head of the Lutheran Church of Germany, and then moved out into Riverside Drive to mass before the revolving front doors of the Center. After a prayer of dedication, tribute was paid to Mr. John D. Rockefeller, Jr., whose generosity played a large part in the establishment of the Center. His son, John D. Rockefeller, III responded. The keys were turned over to the trustees by the architects, the ribbon was cut, and the crowd streamed in to view the exhibits, the collection of priceless Bibles loaned for the occasion, the Treasure Room of rare manuscripts, the Eastern Orthodox Room and The Interchurch Center Chapel.

During Dedication Week the building held "open house" and there were almost continuous touring groups on the various floors.

MEMORIAL SERVICE FOR TOYOHIKO KAGAWA

A memorial service for the Rev. Dr. Toyohiko Kagawa, one of the world's great Christian leaders, was held at the Interchurch Center Chapel on the afternoon of June 22.

Dr. Kagawa, 71, died of a heart attack at his home in Tokyo, Japan, on April 23. He was a leader in Japan of almost every movement for social betterment. Many people also knew him for his books and his poetry. He gave away almost all of his royalties to aid the poor.

Dr. Edwin T. Dahlberg, president of the National Council of the Churches of Christ in the U. S. A., presided at the service. Among those who participated in the program were Dr. John Coventry Smith, Dr. Darby Fulton, and Kagawa's daughter, Umeko. Some of his poems and writings were read during the service.

Dr. Kagawa never lost his evangelistic ardor and brought uncounted numbers to Christ through the rural churches, cooperatives, clinics, hospitals and other Christian work which he developed.

CHILE

Newspapers in all parts of the world have carried stories of the disastrous earthquakes and tidal waves in Chile and of the relief operations by Church groups and nations.

The Rev. John H. Sinclair, United Presbyterian fraternal worker who serves under the Presbytery of Chile, was coordinator and controller of the Church World Service relief program in the Province of Cautin. He states that in the earthquake areas there are 5,000 known dead; 500,000 homeless; and 50,000 homes destroyed.

Mr. Sinclair also reported that only three of the 100 Protestant churches and chapels destroyed were Presbyterian ones. However, Presbyterian pastors and congregations are active in relief work. He also said that the desperate needs of the Chilean people for relief and rehabilitation will continue, specially during the coming long, cold winter.

ECUMENICAL READING

The Great Ngee by Lois Johnson McNeill is a stirring biography of Silas F. Johnson, M.D. of Cameroun, one of the great pioneer missionaries to Africa (1894). $1.00 P.D.S. and Westminster Book Stores.

Miss Lucy Starling's delightful book on Thailand, *Dawn Over Temple Roofs*. World Horizons, Cloth $2.00, P.D.S.; Westminster. *The Circle Beyond Fear*, a choral reading by Darius Leander Swann, fraternal worker in India. Six Copies, packaged. $1.25, P.D.S., Westminster. The *Sao Paulo Story*, edited by Marcel Pradervand, D.D., General Secretary of the World Alliance of Reformed and Presbyterian Churches, combines in one volume the proceedings and addresses of the 18th General Council

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August 24, 1960

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San Francisco, California

United Presbyterian Mission

Dear Dr. Moffett:

You will not be surprised by this letter. But although its purpose is to ask you hopefully if you have decided to write the book on the church in Korea, I hope you will not feel that we are pressing you unduly. Such a decision should not be made lightly, and I know from Henry Little and Wallace Merwin that you have probably been occupied with the implications of new responsibilities.

Although the schedule for the publication is such that adjustments could be made, our Board of Managers should be presented with a recommendation for author at its meeting September 19. I would like to be able to bring your name before them then. Will you be able to tell me your decision by that time? We could wait longer - and would prefer to if it meant increased likelihood of your doing the book - but it would be dangerous if we let the matter go unresolved for too long a time.

Best wishes,

Robert A. Elfers

Robert A. Elfers
Director and Editor

RAE:RJ

ok - deadline date is Aug. 15, 1961?

Sir James

I hereby ask
Dr. Samuel Moffat to act as
my proxy in the deliberations of
the Board during this trip, August
1966

Sincerely

R. Bonnie Pain

S. H. Moffett

September 2, 1960

Letter 60-8

Dear Friends of the Korea Mission:

As the summer vacations end and we face the work of another fall and winter we need strength, wisdom, and grace from above as never before.

Before going to official business there are one or two items of general interest. The Church Workers' Retreat held August 8-12 was a real blessing. Each of the speakers in their own subject was outstanding and the messages probed the present problems of the Church. About one thousand were in attendance.

Horace Underwood has been asked to serve as Acting President of Yonsei until next spring. With Kyung Sin School Principalship already on his shoulders, he will need the prayer support of us all.

Dr. Carl McIntire's ICCC is holding a meeting of its Far Eastern Section here in Seoul from August 31 to September 6. He has brought a number of men from other countries. After the Seoul meeting they are breaking up into teams and combing through the country until General Assembly time. Wherever you live you will probably be visited.

The lawsuit which the leaders of the Seung Dong Assembly brought against our Assembly and the Seminary has been decided entirely in our favor by the lower court. This has been appealed by the Seung Dong side.

The following Commission Actions have been taken since my last letter:

Funds made available for grants and advances List

60-800 - The Commission voted to make available the following funds for grants and advances:

Field Balances -		
U.P.N.A. - B.F.M.	$147,405.	
Appropriations Cancelled	19,000.	
C.A. #60-922, C.A. #60-978 (Europe and Guatemala)		
Special Gifts	500.	
Sage Grant (C.A. #60-269) (to be available for items in the 1960 budget)	40,000.	
		$206,905.

Grants against funds made available in C.A. #60-800

60-801 - The Commission voted to authorize for spending the following items to be charged against the funds made available in Commission action #60-800:

Korea - Assist in Reconciliation	$ 12,000.
Korea Missionary - Scholarship	1,730.

(For explanation of the use of the $1,730. item for the Korea Missionary see below, Action 60-1116)

Nancy May - Special Term

60-849 - The Commission voted to appoint Miss Nancy Joan May as a special term missionary, for a term of three years, with assignment to the Seoul Foreign School, Korea, on school support. It is understood that she will participate in the Study Fellowship Program for Special Term Appointees.

Gloria Gibson

60-853 - The Commission voted to accept Miss Gloria Jean Gibson as an Approved Candidate within the 1960 Reinforcements, with assignment to Korea, with the understanding that her appointment as a career missionary will be dependent upon her satisfactory participation in the 1960 fall Study Fellowship and Workshop for Approved Candidates.

(See #60-1127 below for another chapter in Miss Gibson's history.)

Anna Melrose - Special Term

60-861 - In view of the request of the Seoul Foreign School for the services of Miss Anna Marie Melrose, Seoul Foreign School, Korea, the Commission voted to reappoint Miss Melrose as a special term missionary, for a term of three years, with reassignment to the Seoul Foreign School, Korea, on school support. It is understood that she will participate in the Study Fellowship Program for Special Term Appointees

Actions of Executive Session

60-912 - The following actions taken by the Commission in Executive Session were announced:

In view of his past service as a member of the Executive Staff of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., the Commission voted to assign the Rev. Samuel H. Moffett to the position of Commission Representative in Korea, for a period of two years his responsibility in this position to begin on a date to be set after consultation with Dr. Richard H. Baird, present Commission Representative in Korea, Dr. Moffett and The General Secretary of the Commission.

The Commission voted to reassign the Rev. Richard H. Baird, Commission Representative in Korea, to the position of Commission Area Representative in the Western Area, his responsibility in this assignment to begin January 1, 1961.

K.J.Foreman Car Authorized

60-959 - The Korea Mission having certified the need for a car in connection with the work assignment of the Rev. K.J. Foreman, Jr., the Commission voted to assist in the cost of freight and duty within the limit set forth in Commission action #59-217. When the actual amount is reported from the field, approval will be given making this sum available as a charge against the Motor Vehicle Fund, thereby constituting a Commission equity in the car.

Salary & C/A effective July 1, 1960

60-960 - Inasmuch as the State Department cost-of-living index for Seoul has been reduced from 146 to 127, the Commission voted to make the following adjustments in salary and children allowances of missionaries in the Korea Mission effective July 1, 1960:

	From	To
Salaries -		
Married couple	$ 4,740.	$ 4,164.
Single person - regular	2,376.	2,088.
" " - sep. maint.	2,616.	2,292.
Children's allowance -		
0 - 12	720.	624.
12 - 17	864.	756.

Severance Hosp. construction program Advance from 1960 Women's Thank Offering

60-961 - Pursuant to Commission actions #59-200 and #59-1332, respectively designating Yonsei University as the 1960 Women's Thank Offering Object and authorizing a first advance of $75,000., the Commission voted to authorize a second and final advance of $100,000. from the 1960 Women's Thank Offering to meet the urgency of the Severance Hospital unit construction program.

(Note: The above figures are the same as those given under "Advance Program" in the 1960 Work Budget as found in Appendix I of the Minutes of the April 6-7,1960 meeting of the HDSEB.)

Five Year Program Funds Allocation List

60-969 - The Commission made record of the following proposed allocation of Five Year Program Funds within the countries indicated:

Korea	Appropriation available January 1, 1960	Additional possibly available July 1, 1960
Evangelistic Approach to Youth	$ 2,650.	
Taejon Farm Project	350.	
Theological Education	2,500.	
General Education	3,652.	
Developing Leadership in Local Church	2,225.	
Medical Services	10,750.	
	$22,127.	
Actual Commission appropriation	20,529.	$ 3,623.
	$ 1,598.	

Adjustment isbeing made on the field within the regular 1960 Field Work allocation and Endowment Interest to make the above excess available.

(Note: The $3,623. marked "Additional possibly available" has not become available

"Projects Outside the Budget" Grants List

60-970 - The Commission made record that the following gifts were received for Projects Outside the Budget:

Kenneth M. Scott House Korea $115.79
From the Presbyterian Church of the Covenant, Bala-Cynwyd, Pa.

Stewardship Education Allocation of 1960 Funds List

60-987 - The Commission voted to make the following allocations for field approved projects for 1960 from Stewardship Education funds:

Korea $1,000.

Gift of Mrs. A. G. Kinney

60-1014 - The Commission received from Mrs. Abigail G. Kinney (Mrs. R.A.) 8 shares Sears Roebuck & Company, to be sold and the proceeds used for the Chung Sin School, Seoul, Korea.

Velma S. McMurtrie (Mrs. Robert)

60-1022 Memorial Minute for Mrs. Velma Snook McMurtrie. Copies have been sent our from New York and will be circulated.

R. H. Baird - Interfield Visitation

60-1053 - Upon the recommendation of the Regional Secretary for East Asia, it was voted to authorize the Rev. Richard H. Baird to make an interfield visitation trip to Hong Kong and Manila on his way home to the United States, the addition expenses involved, approximately $200., to be charged to the Ecumenical Mission and Personnel Fund.

G.C.Worth - Leave of Absence

60-1094 - Upon the request of the Peabody Teachers College, Korea Unit, and with the approval of the Department of Cooperative Work, it was voted to grant Mr. and Mrs. George C. Worth a leave of absence to assist in the Peabody program of teacher education in Korea government schools, for two years beginning August 1,1960. without salary, allowances and pension.

D.M.Pattison expenses to Korea consult. Grant

60-1095 - Upon the request of the General Secretary of the United Board for Christian Higher Education in Asia and with the concurrence of the Regional Secretary it was voted to grant $505.44 from the 1960 Field Work Contingent Fund as the Commission share of the total travel expense amount of $1,263.60 for the recent consultation visit of Mr. Daniel M. Pattison to the Yonsei University Medical Center, made at the request of the United Board.

Projects Outside Budget

60-1096 - Record was made that the following gift was received for Projects Outside the Budget.

Dr. Kenneth M. Scott House Fund From the Church of the Covenant, Bala-Cynwyd, Pa.	Korea	$586.00

Student Work Rev. and Mrs. John Choi Scholarship Grant

60-1116 - Upon the recommendation of the Secretary for Student Work and with the approval of the Regional Secretaries for Thailand and Korea, it was voted to approve a year of study at Pittsburgh Theological Seminary, Pittsburgh, Pennsylvania, for Rev. and Mrs. John Choi, fraternal workers from Korea to Thailand. It is understood that the following resources are available for this study: $1,730. grant per Commission action #60-801; free tuition guaranteed by Pittsburgh Seminary; and a furlough salary of $200. per month from the Young Nak Church in Seoul, Korea.

(Note: In order to keep the record on the John Choi family scholarship clear, the following sums are available for their year in Pittsburgh Theological Seminary:

By Commission Action 60-801	$ 1,730.00
Promised by the Yung Nak Church $600. more for the year than the $200. per month usually paid	3,000.00
From Korea Scholarship Funds (See Commission Action 60-1186 below)	3,006.41
	$ 7,736.41)

Cancellation: Gloria Gibson Approved Candidate

60-1127 - Because of her impending marriage, it was voted to cancel Commission action #60-853 accepting Miss Gloria Jean Gibson as an Approved Candidate within the 1960 Reinforcements, for assignment to Korea.

(Note: It should be noted that Miss Gibson's marriage was to Ross Kinsler. We have lost her as a single woman worker but she is still in the Korea family.

One Great Hour of Sharing Revised Tentative 1960 Budget

60-1136 - It was voted to recommend to the Committee on World Relief and Emergency Service of the General Council the following Revised Tentative Budget for that part of the "One Great Hour of Sharing" offering for 1960 that is to be administered by the Commission: (C.A. #59-1220)

	PRESENT	PROPOSED	INCREASE DECREASE-
Korea - CWS - General	40,000.	40,000.	------
" " - Amputee	15,000.	15,000.	------
" " - TB Project	7,000.	7,000.	------
" - Church - Relief Program	108,500.	108,500.	------
" - Orphanages	23,500.	23,500.	------
" - Training replacement Christian Leadership lost during war	10,000.	10,000.	------
" - Scholarship of Refugee Children	10,000.	10,000.	------

One Great Hour of Sharing Proposed Tentative Detailed 1961 Budget

60-1137 - It was voted to recommend to the Committee on World Relief and Emergency Service of the General Council the following Proposed Tentative Detailed Budget for that part of the "One Great Hour of Sharing" offering for 1961 that is to be administered by the Commission:

	1960 Budget	Proposed 1961
Korea - CWS - General	40,000.	40,000.
" " - Amputee	15,000.	15,000.
" " - TB Project	7,000.	7,000.
" - Church - Relief Program	108,500.	100,000.
" " Orphanages	23,500.	10,000.
" " Training replacement Christian Leadership lost during war	10,000.	15,000.
" " Scholarship of Refugee Children	10,000.	10,000.

Projects Outside the Budget

60-1166 - It was voted to make record that the following gifts were received for Projects Outside the Budget:

House of Grace, Seoul (Care of Mrs. Peter Van Lierop) Korea $ 42.00
From the Woman's Association of Westminster Presbyterian Church, Xenia, Ohio

Dr. Kenneth M. Scott House Korea 50.00
From the Presbyterian Church of the Covenant, Bala-Cynwyd, Pa.

Student Work Scholarship Funds to complete studies Grants List

60-1181 - Upon the recommendation of the Secretary for Student Relations and with the approval of the Regional Secretary for East Asia, it was voted to grant $8,293.81 from the Korea Rehabilitation Item for training replacement of Christian leadership lost during the war in the 1959 "One Great Hour of Sharing" and $3,993.59 from the same Korea Rehabilitation Item in the 1960 "One Great Hour of Sharing," to the following overseas students to enable them to complete their academic studies as recommended by the responsible field body:

Hong, Dr. Soon Kak	$1,800.00	
Kim, Mr. Chung Soon	1,200.00	
Kim, Mr. Tong Soo	500.00	
Kwak, Miss Kyung Soo	567.75	
Lee, Mr. Chong Wan	1,500.00	
Moon, Mr. Chang Kwan	2,500.00	
Paik, Mr. Lee Aun	19.65	
Park, Mr. Chai Hoon	500.00	
Park, Mr. Hi Kyung	700.00	
Son, Mr. Kyung Whan	1,000.00	
Tohe, Mr. Yang Sool	2,000.00	
Total -		$12,287.40

Student Work Rev. & Mrs. John Choi - Add'l. scholarship grant

60-1186 - Pursuant to Commission action #60-801 and #60-1116, granting $1,730. to the Rev. and Mrs. John Choi for study at the Pittsburgh Theological Seminary, Pittsburgh, Pennsylvania, and upon the recommendation of the responsible field body, it was voted to grant an additional sum of $3,006.41 from the Korea Rehabilitation Item for training replacement of Christian leadership lost during the war in the 1960 "One Great Hour of Sharing" to cover maintenance, study, and round-trip travel expenses for the academic year 1960-61.

Student Work Bo Eun Eim - Scholarship Grant

60-1187 - Upon the recommendation of the responsible field body and the Secretary for Student Relations and with the approval of the Regional Secretary for East Asia, it was voted to approve a year of studyat the University of Minnesota in the field of hospital administration for Mr, Bo Eun Kim of Taegu, Korea and to grant up to $3,000. from the Korea Rehabilitation Item for training replacement of Christian leadership lost during the war in the 1960 "One Great Hour of Sharing."

(Note: In studying the above Scholarship Grants it should be kept in mind that scholarships of $800. each, total $1,600., for Han Won Suk and Kwak Won Soon to the J.I.C.U. have already been approved from the 1959 Grant by Commission Actions 60-143 and 60-144.)

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This will doubtless be my last letter to the Mission and it will serve as my farewell to you all. No date has yet been set for my departure but I do not expect to leave before General Assembly. When word authorizing my departure does arrive from New York, however, I shall leave immediately and without further farewells. I am most happy to leave things in the competent hands of Doctors Moffett and Clark. May God bless you all.

Sincerely,

Richard H. Baird

RHB:mas

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E. Moffett -

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Check with Cameron

estimate (마박사댁 대문수리)

Total-amount .... ₩134,200.00

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" angle $\frac{1}{8}$" × $1\frac{1}{2}$" × $1\frac{1}{2}$"	20'	@350	" 7,000.00
" " $\frac{3}{16}$" × 2" × 2"	20'	@450	" 9,000.00
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Flat-bar $\frac{1}{8}$" × 1"	20'	@80	" 1,600.00
gran-worker	4 men	@4,000	" 16,000.00
Welding	2 days	@18,000	" 36,000.00
painting	6 Pyung	@1,200	" 7,200.00
Transportation & expense	10%		" 12,200.00
Total amount			₩134,200.00

1. oct 1960.

박 명 덕

Myong D. Park

Sam M.

Address of Appreciation

Yoon Bo Sun
The President of Korea
October 11, 1960

First of all I heartily welcome these noted pastors who have come from America, India, and Australia to hold and lead the Pastor's conference in Korea, and I am very grateful for all the effort they have endeavored to make these gatherings possible. I would also like to extend my sincere appreciation for the successful meetings that have already been held in Taejon and Taegu area in this country.

I am deeply moved to see the benevolent faces of all the national pastors who are engaged in the work of our Lord. With the feeling of great admiration and gratitude toward the shepherds who serve the Lord in the front of ministry field for their troubles and efforts, I would like to take this opportunity to say a few words of encouragement and favor to you with a hope that this meeting will be a fruitful and blessed occasion.

Firstly, I would like your endless concern for the internal growth of the church rather than the external growth. I know that the growing numbers of the believers and expansion of the systematic church work are the good signs of the external growth of the churches in Korea. But at the same time, we have to be aware of the fact that this external growth in number will easily cause the imperfection of the inside, that is the spiritual growth. There has been a notable increase of Christians in this country since the time of liberation in 1945. However, if some of their faiths are weak enough to be shaken in accordance with the change of the history and the circumstance of society, it will no doubt be a vulneable factor to the whole growth of church work in Korea, and we

should be very cautious on this fact. So in this respect, I hope the pastors and church leaders do their best in working with the congregations to enrich the depth and height of their spiritual lives.

Secondly I would like to make a special emphasis of the conscientious life of the believers. I hope the Word from Bible "..The faith without works is dead" will be your life motto in the most significant sense. We have learned through the course of history how and what was the terminal fate of the pagan society where the people did not listen to the Words of God. In those corrupted societies, the believers who are supposed to be the leaders and model of the conscientious life are engaged in the similar deteriorating attitude of the life of unbelievers, thus leaving the sacred pulpit with unrespected reputations. These things should be a great instruction to us, and we as leaders in churches should try to purify the believers' way of thinking by fulfilling conscientious life in God ourselves. The pastors and leaders should be the guiding examples for the congregations in serving the Lord with reverend attitude in every manner of their living.

Thirdly I hope many Christians play a vital part in people's life and lead them to glorify the Lord. The believers who pray "Thy will be done on earth as it is in Heaven" will constantly do their best for the development of our country in every phase of nation's welfare such as Political, economic, social, and cultural field, and I hope there will be as many conscientious Christian politicians, business men, and outstanding leaders in every field of our society. We, the believers of God who created the universe and superintends, should bravely fight against all the worldly injustice and evil and should by no means close our eyes or show weak reaction toward those. Thus I hope you will lead

the church workers and young believers with an active manner. Then, this land where the churches, as the body of God play an important role of salt on earth shall abound with honey and milk and shall prosper with many of God's children. I also hope that the Korean church will further become a light of the world to be a shining guide of the darkness in the world.

Lastly, I would like to express my sincere gratitude to Dr. Pierce who had contributed so much in the welfare and orphan relief work in Korea. May God's abundant blessings be on this Pastor's conference.

S. Moffett

October 27, 1960

Letter 60-9

Dear Friends of the Korea Mission:

The following actions have been taken from the Commission minutes of September 26,27, 1960:

Y.K. Hahn Commission recognition and appreciation

60-1213 - The Commission expressed its appreciation and recognition of the service to the Church by Dr. Young K. Hahn, Fraternal Worker to the United States from Korea, and his family, who will soon return to Korea, and its best wishes and prayers for continued fellowship together. Dr. Hahn responded and asked for the continued prayers of his friends in the United States.

Korea Theological Seminary construction Advance

In view of a receipt of a cable from Korea for emergency action, and upon the recommendation of the Regional Secretary for East Asia, the Commission voted to approve the following actions:

60-1216 - Upon the request of the Korea Department of Cooperative Work and with the concurrence of the Commission Representative, and pursuant to Commission action #60-176, the Commission voted to advance $16,000. from the general funds of the Commission, or from a special fund which may become available, toward completion of interior construction items essential to the basic adequacy of the new building of the Theological Seminary of the Presbyterian Church in Korea, with the understanding that the total of $31,000. advanced toward the cost of the present site and new building construction, by this and the former Commission actions, will be reimbursed from the proceeds of the sale of the former Seminary site, as approved by the Korean Presbyterian Church General Assembly.

Korea Mrs. C.C. Hopkirk Former Missionary Record of death

60-1399 - The Commission made record of the death on February 8, 1960 of Mrs. Clarence C. Hopkirk, who served in Korea from 1921 until her resignation in 1924. Mr. Hopkirk passed away on July 14, 1954. The Commission extends its sympathy to members of Mrs. Hopkirk's family and friends.

Korea D.N. Lutz Permission to reside on field

60-1400 - Upon the recommendation of the Korea Mission Executive Committee, the Commission voted to grant permission for Mr. and Mrs. Dexter N. Lutz, retired, to continue to reside on the field for one year beginning January 2, 1960.

Korea H.G. Underwood Fire-General Insurance Theft Grant

60-1401 - Upon the recommendation of the Korea Mission Executive Committee, the Commission voted to grant $95. (after $25. personal deduction) from the Fire and General Insurance Reserve Fund to Mr. Horace G. Underwood, to reimburse him for loss by theft of personal possessions as defined in the Manual.

Oct 27 1960

Korea R.C. Urquhart Fire-General Insurance Theft Grant

60-1402 - Upon the recommendation of the Korea Mission Executive Committee, the Commission voted to grant $498. (after $25. personal deduction) from the Fire and General Insurance Reserve Fund to the Rev. Robert C. Urquhart, to reimburse him for loss by theft of personal possessions as defined in the Manual.

Korea Jeep Fire-General Insurance Damage Grant

60-1403 - Upon the recommendation of the Korea Mission Executive Committee, the Commission voted to grant $59.27 from the Fire and General Insurance Reserve Fund to cover the cost of repairing damage by vandalism to a Commission-owned jeep, occurring in Seoul, in April, 1960, while engaged in Mission business.

Korea Taegu Station Fire-General Insurance Theft Grant

60-1404 - Upon the recommendation of the Korea Mission Executive Committee, the Commission voted to grant $172.50 from the Fire and General Insurance Reserve Fund to reimburse the Korea Mission for the loss by theft from Taegu Station funds.

Korea Women's College Residence-Dormitory construction Grant

60-1405 - Upon the recommendation of the Department of Cooperative Work, and with the concurrence of the Regional Secretary, the Commission voted to grant $40,258.59 representing a specially-designated bequest received from the estate of Olive M. Wente toward the cost of construction of the new Women's College combined teachers' residence and student dormitory.

Korea Sunday School Curriculum Conf. Grant

60-1406 - Upon the request of the Korea Committee of the National Council of the Churches of Christ in the U.S. and with the concurrence of the Regional Secretary, the Commission voted to grant $100. from the 1960 Literature and Literacy Fund - P/L General B1112 as the Commission share of the expense of an interdenominational Sunday School curriculum conference to be held in Korea, November 14-19, 1960, by the Korea Council of Christian Education. It is understood that the World Council of Christian Education is cooperating with counsel and leadership and that the United Church of Canada and Methodist Church (U.S.) mission boards are contributing similar shares toward a total approximate expense of $600.

Korea P.O.B. Grants List

60-1407 The Commission made record that the following gifts were received for Projects Outside the Budget:

House of Grace, Seoul Korea $42.00
(Care of the Rev. Peter van Lierop)
From the Women's Association of Westminster United Presbyterian Church, Xenia, Ohio

House of Grace, Seoul Korea 42.00
(Care of the Rev. Peter van Lierop)
From Mrs. Dale Anderson, Xenia, Ohio

Kathlyn Esteb Korea Memorial Minute

60-1446 Sent to the field under separate cover

The following action was recorded in the minutes of Staff Council, acting ad interim for the Commission, on October 14, 1960:

Korea P.O.B. Grant List

60-1481 - Record was made that the following gifts were received for Projects Outside the Budget:

House of Grace, Seoul (Care of Mrs. Peter van Lierop) From Mr. E. H. Wycoff, Stroudsburg, Pa.	Korea	$ 200.00
Keimyung Christian College, Taegu, Korea (Care of Dr. and Mrs. Edward Adams) From Mr. and Mrs. S. F. Shattuck, Neenah, Wisc.		5,000.00

Sincerely,

Samuel H. Moffett

Samuel H. Moffett

SHM:mas

6. We approve the principle that the Rockefeller Seminary Fund should strengthen existing institutions rather than fund new ones.

7. The possibilities of a single joint dept of linguistic studies – Eng. & Biblical languages for seminary students – in Seoul, might be explored.

– Sam Moffett

Report to Rockefeller Fund Repn 1960

1. Our Theological Seminary and our General Assembly have not had official representation on the Korea committee for theological education and our denomination is not bound by any decisions made by that committee.

2. We do not believe the Korean Churches are ready to combine in the task of theological education at this time.

3. The Korean Churches would not delegate the task of theological education to any university at this time.

4. Yonsei U. has had a dept. of Theol. studies for some time but it has not produced any considerable number of ministers or other full-time Chrd workers.

5. Any new institution of advanced Theol. ed. on the graduate level for other seminaries would but parallel the level of our own Presb. Seminary and thus run in competition with it, since this Sem. requires 4 years college graduation for students entering its main dept.

Korea is going to be awaiting your report eagerly - your areas of concern are ours - They are both church-directed & world directed.

World-directed - our major concern the revolution :-

Is it good or bad. Xns don't know.

Prot. connections with Rhee vs. Chang's R.C.

But Prot. movement has not diminished.

The problem: how should we be involved? We need help on the political ethics - & not the name type of liberalism that says change be ws. the govt.

Church-directed - our major concern is division

a. Denominationalism -

b. Ecumenicity - NCC
WCC

Problem - how to broaden our area of interdenominational cooperation, without running into area of domestic cooperation.

Other areas of concern :-

Theological education - more than any other country

Integration - without corrupting subsidization.

by Korea in its quest for true democracy.

Warmth for Ike Seen Everywhere

Bursting "Mansei" (Long Live!) cheers and tens of thousands of waving flags again greeted President Eisenhower everywhere he went in Seoul yesterday—the second and last day of his historic visit here.

Warmth and enthusiasm seemed to be growing ever more in the cheering and waving crowds—if more warmth was possible—as they greeted the President and finally bid farewell to him.

Throughout the day, till his departure for Hawaii at 8 p.m., the Presidential motorcade routes along the city's main streets were densely packed on both sides by hundreds of thousands of citizens.

Despite the fact it was Monday—a work day—yesterday, most of the people were there long before the President's first motorcade of the day to Kyung Mu Dai, and would not move even long after the procession was over. The crowds simply waited long hours again for just another glimpse of the Free World leader.

The milling crowd—estimated at more than half a million — along the streets, was at most points 10 to 30 deep or more. On every high building and structure, and high in trees they perched, bursting into happy, enthusiastic cheers as the President rode by in an open car.

To them, the ever smiling President constantly gave his big "V" wave in return.

In contrast to the Sunday crowds who, in their overwhelming welcome, forced the Presidential motorcade to change its course, the greeting crowds yesterday were orderly, though they showed warm emotion and high excitement.

Thousands of policemen, aided by a company of ROK Army MP personnel, tightly lined both sides of the streets, cordoning the surging mass of cheering people.

Throughout the President's 28-hour stay in Korea, the entire nation was in a happy, festive mood as the people of Korea received the U.S. President with the warmest and heartiest welcome in history.

Arrow indicates the spot wh... Eisenhower's motorcade is completely blocked by waves of welcomers at the Seoul Railway Station ... to downtown Seoul from the airport Sunday.

Korean Republic Photos

President Eisenhower's open car is completely stuck in the sea of enthusiastic welcomers in another view of the historic Sunday crowd scene.

IN CAPITAL

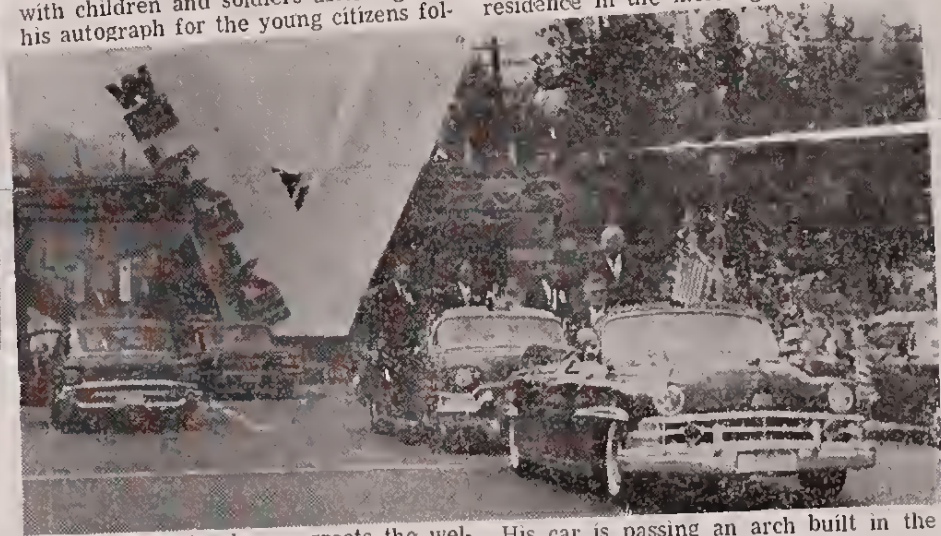
Eisenhowers Have Busy Second-Day Itinerary

President Eisenhower returns greetings to crowds yesterday with the letter "V," formed with his arms and fingers. He made the gesture all along his motorcade routes. Prime Minister Chung Huh watches.

President Eisenhower shakes hands with children and soldiers after signing his autograph for the young citizens following his meeting with United States citizens in Korea at the Ambassador's residence in the morning.

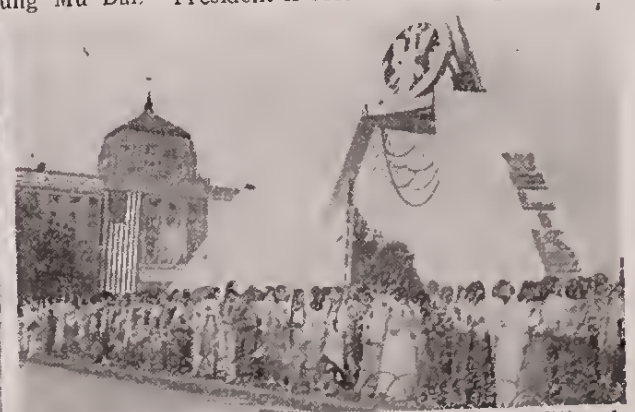
Korean Republic Photos

Mrs. John Eisenhower, left, and Mrs. Chung Huh view a mass fan dance performed by 630 schoolgirls in the Secret Gardens. Between them is a doll presented by the school to Mrs. Eisenhower. Story on Page 6.



President Eisenhower greets the welcoming crowds on the way to the National Assembly from Kyung Mu Dai. His car is passing an arch built in the form of a "V." A large portrait of the President is seen in the background.

Dong Myung Girls Middle and High School students are shown performing a fan dance in Silla Dynasty costumes on the lawn of the Secret Gardens as a part of welcome reception in honor of Mrs. John Eisenhower at Changduk Palace yesterday afternoon.



High school girls colorfully dressed in traditional Korean clothes waited many hours to cheer the U.S. President at the City Hall Plaza.

Dancing Schoolgirls, Korean Foods Fete Ike's Daughter-in-Law

Photos on Page 3

The Changduk Palace with its ancient 15th century beauty was the setting for a special welcome to Mrs. John Eisenhower, wife of the son of President Eisenhower, on her second day in Korea.

Mrs. Eisenhower was the honor guest at a dinner party given by Mrs. Chung Huh, wife of Korea's Prime Minister, at Hi Chung Jun (Palace of the Bright Reign), an annexed hall to Changduk Palace, yesterday afternoon.

She was accompanied by Mrs. Walter P. McConaughy, wife of the U.S. Ambassador in Seoul; Mrs. Carter B. Magruder, wife of the Commander-in-Chief of the United Nations Command; Mrs. Raymond T. Moyer, wife of the Director of the United States Operations Mission to Korea; and Mrs. Marshall Green, wife of the Counselor of the U.S. Embassy.

The guests were welcomed by five Korean ladies: Mrs. Huh, the hostess; Mrs. Chung Hyun Pai, wife of the acting Chief Justice; Mrs. Soo Young Lee, wife of the Vice Minister of Foreign Affairs; Mrs. Yun Kul Chang, wife of the Chief of the Protocol Bureau, Ministry of Foreign Affairs; and Mrs. Byung Kook Kim, daughter-in-law of Do Yun Kim, Vice Speaker of the National Assembly.

In the soft garden of Hi

(Continued on Page 8)

Americans Addressed By Ike

President Dwight D. Eisenhower yesterday called on the American community here to exert themselves to show Koreans sympathetic understanding and readiness in helping them develop true democracy.

He told them that if they were here for profit, they will have failed if they do not also profit by making friends for themselves and America. He stressed again and again that success as a man is united with contribution to the nation.

The American Chief Executive was addressing hundreds of Americans from all walks of life in Seoul. A 10-minute welcoming reception was held on the lawn of Ambassador Walter P. McConaughy's residence.

President Eisenhower expressed his conviction of the important role of mutual understanding in the Free World to achieve success for America and for humankind. He said that Americans must live as a cooperative people if they are going to live as [illegible] people.

[illegible] Korea must


Thanksgiving

P R O T E S T A N T
THANKSGIVING DAY SERVICE
Seventh Cavalry
K O R E A

****

24 November 1960 1000 Hours

****

Prelude	Division Band
*The National Anthem	
*Invocation	
*Hymn "Come, Ye Thankful People, Come"	No. 493
*Litany of Thanksgiving	P. 24, 25
*Prayer of Thanksgiving	
*The Lord's Prayer	
Thanksgiving Offering	
Prayer	
Offertory	Division Band
Gathering of the Offering	
*Doxology	Page 7
Scripture Reading	
Message	Dr. Samuel H. Moffett
*Hymn "God of our Fathers"	No. 480
Benediction	Chaplain
Postlude	Division Band

*Congregation Please Stand

Prayer of Thanksgiving

Almighty God, Father of all mercies, we, thine unworthy servants, do give Thee most humble and hearty thanks, for all thy goodness and lovingkindness to us, and to all men; we bless Thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world through our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech Thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we shew forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and walking before Thee in holiness and righteousness all our days: Through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost, be all honor and glory, world without end. Amen

* * * * * * * * * * *

THE THANKSGIVING DAY SERVICE

Not only in keeping with the spirit and tradition of our forefathers, but in an honest and sincere spirit of personal thanksgiving, we assemble ourselves in this Service of Public Thanksgiving to offer to Almighty God our humble praise for His manifold blessings.

* * * * * * * * * * *

Dr. Samuel H. Moffett, Ph.D., our guest speaker, is a missionary and the son of a missionary to Korea. He was a prisoner of the Red Chinese; now he is a professor in Seoul. We welcome him and Mrs. Moffett to Garry Owen.

* * * * * * * * * * *

COL WILLIAM H. BLAKEFIELD	COMMANDING OFFICER
CAPT JOHN S. STANNARD	CHAPLAIN
PFC PAUL E. SCHMIDT	ASSISTANT
CWO JOHN R. PARROTT	BANDMASTER

85 Attend Meeting Of EM Club Council

1960

S&S Korea Bureau

SEOUL—Eighty-five representatives from 22 service clubs throughout the Republic of Korea attended the first meeting of the Service Club Enlisted Men's Council Friday at Seoul.

The council was organized so that service club councilors in Korea may get together to discuss common problems and ways of solving them. Meetings are planned every four months.

In his welcoming speech to delegates, Maj. Gen. Marshall S. Carter, chief of staff of the Eighth Army, said that the service clubs have the "full support" of General Carter B. Magruder, UNC/-USK/Eighth Army commander-in-chief, "and all the officers in Korea."

The meeting opened at 10:30 a.m. Dr. Samuel Moffett, commission representative of the United Presbyterian Church, was the principal speaker.

"Your job is to make a home for spokesmen for democracy in a foreign country—a task that requires the highest form of leadership," said Dr. Moffett.

Later, members voted that a plaque be awarded to the council of the Riviera Service Club of Pusan "in recognition of their outstanding contribution to the service club program."

Maj. Lexy Ford, Eighth Army recreation officer, presented the award to SP5 Ray Owens.

Dec. 5, 1960

UNITY PROPOSED FOR PROTESTANTS

Continued From Page 1, Col. 4

tions to the Methodists and the United Church of Christ to "form with us a plan of church union Catholic and Reformed."

Detailed reaction here was guarded since few persons had had a chance to study carefully the text of Dr. Blake's sermon.

One highly placed churchman emphasized that the proposal was not yet framed in the context of official denominational procedure. He said he viewed it, however, as "extremely valuable" to have it put before the churches by such responsible leaders as Dr. Blake and Bishop Pike.

It would act somewhat as "yeast" in the ferment of the church unity movement, he prophesied.

The core of the Blake proposal lies in the fact that it would bring together churches of both the "catholic" and "reformed" traditions.

Dr. Blake made it clear that his use of the word "catholic" had no connection with the Roman Catholic Church. He said he was referring rather to the "Anglo-Catholic or high church practices" of the Protestant Episcopal Church.

One of the barriers to union with the Episcopal Church has been its requirement that clergymen from other churches be reordained by Episcopal bishops in the historic line of the apostolic succession. Merger negotiations between the Episcopalians and the Presbyterians broke off mainly on this issue in 1946.

In his sermon Dr. Blake said his plan was "simply to cut the Gordian knot of hundreds of years of controversy."

Basically, the church leader pointed out, there is no "real issue" between the two bodies on the principle of accepting the "historic trinitarian faith received from the Apostles."

The new church body, he explained, would recognize the "ministry of all believers."

"All Christians," he observed, "are Christ's ministers even though some in the church are separated and ordained to the ministry of word and sacrament."

Suggests a Name

A possible name for the new church, Dr. Blake said later, might be the "Reformed and Catholic Church of the U. S. A."

Dr. Blake was careful not to propose direct reordination of clergy. He suggested that bishops and representative ministers from each church meet in "solemn services" to pray for "commission and authority for the exercise of a new larger ministry."

He called upon Episcopalians to "recognize that it will be with great reluctance that Presbyterians and Congregationalists will accept bishops in the structure of the church." However, he continued, "There are many aspects of the episcopacy that American Presbyterians and other non-episcopal churches more and more generally recognize as valuable and needed."

Presbyterians ,he said, "don't need an aristocratic and authoritarian hierarchy, and we don't believe a reunited church does either." He said Congregationalists and Presbyterians need to recognize "how much of democracy is now practiced in American Episcopal churches."

In speaking of "episcopal" churches in connection with the way churches are governed, Dr. Blake referred to those bodies having bishops, including the Methodist Church as well as the Protestant Episcopal Church.

Dr. Blake said it would be important in the reunited church to avoid "the monarchical, clerical or authoritarian tendencies" of the bishop-type of church government.

"It is the essence of Protestant concern, however," he continued, "that decisions should generally be made by ordered groups of men under the guidance of the Holy Spirit rather than by a man who has personal authority to impose on others his decisions or judgments."

"Clericalism and priestly control of the church must be guarded against by a government of the church in which lay people and ministers share equality," Dr Blake asserted.

Excerpts From Church-Merg : Sermon

Special to The New York Times.

SAN FRANCISCO, Dec. 4—Following are excerpts from the sermon preached today in Grace Protestant Episcopal Cathedral by the Rev. Eugene Carson Blake, chief executive officer of the United Presbyterian Church in the U. S. A.:

Led, I pray, by the Holy Spirit, I propose to the Protestant Episcopal Church that it together with the United Presbyterian Church in the U. S. A. invite the Methodist Church and the United Church of Christ to form with us a plan of church union both catholic and reformed on the basis of the principles I shall later in this sermon suggest. Any other churches which find that they can accept both the principles and plan would also be warmly invited to unite with us.

I hasten to make it clear that at this stage this is not an official proposal. My position as Stated Clerk of my church's General Assembly gives me no authority to make such a proposal officially on behalf of my church. I speak this morning as one of the ministers of my church privileged and required to preach under the Word of God. I speak as one minister of Jesus Christ who believes that God requires us to break through the barriers of nearly 500 years of history to attempt under God to transcend the separate traditions of our churches, and to find a way together to unite them so that manifesting the unity given to us by our Lord Jesus Christ, his church may be revived for its mission to our nation and to the world, "that the world may believe."

Religion in Campaign

Another clear reason for moving toward the union of American churches at this time came home to me with compelling force during the Presidential campaign this fall. The religious was, you will remember, quite generally discussed even though all the high level politicians attempted to avoid it as much as possible.

Now that the election has been decided and nobody really knows how much the religious question figured in the result, I recall the issue to remind you that one result is clear. Every Christian Church, protestant, orthodox, Angelican and Roman Catholic has been weakened by it. Never before have so many Christian churches, divided as Americans agreed that the they are, cannot be trusted to bring to the American people an objective and authentic word of God on a political issue. Americans more than ever see the churches of Jesus Christ as competing social groups pulling and hauling, propagandizing and pressuring for their own organizational advantages.

And this is at a time when the United States of America finds itself at a pinnacle of world power and leadership—needing for herself and the whole free world that kind of spiritual vision and inspiration that only the church of Jesus Christ, renewed and reunited, can give.

Our culture, our civilization, our world leadership are under the materialistic threat of Marxist communism. But our culture becomes increasingly secular, our civilization becomes increasingly decadent, and our world leadership becomes increasingly confused precisely because their Christian foundations are undermined and eroded. And our divided churches all more and more sectarian in fact, are all therefore less and less Christian in influence.

Reformation Recalled

Let us begin by remembering the requirement that a reunited church must be both reformed and catholic. If at this time we are to begin to bridge over the chasm of the Reformation, those of us who are of the Reformation tradition must recapture an appreciation of all that has been preserved by the catholic parts of the church, and equally those of the catholic tradition must be willing to accept and take to themselves as of God all that nearly 500 years of reformation has contributed to the renewal of Christ's church.

Let me pause here to be quite sure that all of you understand exactly the sense in which I am using the word catholic. In common parlance in America we often talk about "the Catholic Church" and mean "the Roman Catholic Church."

That is not the meaning of catholic that I here use. At the other extreme all our churches repeat the Apostles' Creed in which we say, "I believe in the Holy Catholic Church." All claim to be catholics in the strict sense of confessing that Jesus Christ has established one universal church in all ages and in all places and that we are at least part of it.

Here, however, I have used the word catholic in still a third sense when I speak of the "catholic parts of the church." I refer to those practices and to those understandings of faith and order, of church and sacraments which are catholic in contrast to the Protestant or Evangelical practices and understanding.

I refer specifically, for example, to the Anglo-Catholic or high church practices and understandings of your own church. When I say then that the proposal I make is to establish a church both catholic and reformed, I mean one which unites catholic and reformed understandings and practices in an even broader and deeper way than that already present in your communion.

The reunited church must have visible and historical continuity with the church of all ages before and after the reformation. This will include a ministry which by its orders and ordination is recognized as widely as possible by all other Christian bodies. To this end, I propose that, without adopting any particular theory of historic succession the reunited church shall provide at its inception for the consecration of all of its bishops by bishops and presbyters both in the apostolic succession and out of it from all over the world from all Christian churches which would authorize or permit them to take part.

I propose further that the whole ministry of the united churches would then be unified at solemn services at which bishops and representative ministers from each church would, in humble dependence on God, act and pray that the Holy Spirit would supply to all and through all what each has to contribute and whatever each may need of the fullness of Christ's grace, commission and authority for the exercise of a new larger ministry in this wider visible manifestation of Christ's Holy and Catholic Church.

Sees No Real Issue

The reunited church must clearly confess the historic trinitarian faith received from the Apostles and set forth in the Apostles' and Nicene creeds. Hence there is no real issue between the Presbyterian and Episcopal Churches. The difference that must be bridged is the issue between those in all our churches who stand for a corporate confession of historic faith and those who fear that any required confession is too restrictive.

A quarter of a century ago this would have been a sharper issue and more difficult to bridge. The tendency of the Presbyterian Church to be over-legalistic and of the Episcopal Church to be over-traditional have been modified by renewed theological and Biblical understanding in our time.

Equally, the tendency in some of the so-called free charges to suppose that no belief, that no confession of the faith, was necessary has given way to a general recognition of the necessity of corporate and individual confession of Christian faith as against the secular, humanistic, and atheistic ideologies.

Episcopal churches should recognize that it will be with great reluctance that Presbyterians and Congregationalists will accept bishops in the structure of the church. I should say, however, that there are many aspects of episcopacy that American Presbyterians and other non-Episcopal churches more and more generally recognize as valuable and needed. We Presbyterians, for example, need pastors of pastors quite desperately, and we know it. But we don't need an aristocratic or authoritary hierarchy, and we don't believe a reunited church does either. Furthermore, Congregationalists and Presbyterians need to recognize how much of democracy is now practiced in American Episcopal churches. In this diocese I remind you that Presbyteries have been already established.

Presbyterian Contribution

On the positive side we Presbyterians would offer to the reunited Church the office of the ordained ruling elder, elected by the people in their congregations to share fully and equally in the government of the church. It will be important for all entering this union to attempt creatively to develop a new form of government that avoids the monarchical, clerical and authoritarian tendencies that have been historically the dangers of Episcopal Church government.

Equally, this new form of government must avoid bureaucratic dangers that appear to be the chief threat of non-Episcopal churches. It is the essence of Protestant concern, however, that decisions should generally be made by ordered groups of men under the guidance of the Holy Spirit rather than by a man who has personal authority to impose on others his decision or judgment.

Symbol of Unity

Eugene Carson Blake

A heavyweight in the Protestant forward wall.

THE Rev. Dr. Eugene Carson Blake, who proposed yesterday the merger of four major Protestant churches, is a tough-minded, liberal churchman who has strong ideas on how to make religion a creative force in the temporal world. A former executive of the National Council of Churches, he once was asked about the activities of a group of right-wing Protestant extremists who had been attacking the council. He remarked that the attackers, by disrupting the unity of the churches, had become "tools of the Communists."

Man in the News

Then his eyebrow twitched, and his square jaw showed a trace of a grin.

"Better make that 'unwitting tools'," he said. "They gave us that; in all charity we should give that to them."

Dr. Blake's ideas derive from his concept of the church as an active agent for spiritual, ethical and social good.

Presbyterian Leader

Dr. Blake is now, at 54, the Stated Clerk, or chief executive officer, of the United Presbyterian Church in the U. S. A.

A 195-pound guard on the Princeton varsity in 1928, he became a heavyweight (over 200 now) in the Protestant forward wall by the strength of his personality as well as his ideas.

His wit, and the stands he has taken, have not endeared him to all. To many fundamentalists and religious conservatives, Dr. Blake is the symbol of what they think is wrong with religion today.

He is one of the men they have in mind when they say that Protestant churchmen should not speak out on social issues.

Dr. Blake could not be more opposed to this approach to religion—the idea that religion should be confined to the sanctuary.

Protestants must be concerned with their society, he says, and they must take sides and speak out on the moral and social questions of the day. Over the years, Dr. Blake, along with other Protestant leaders, has taken some very definite stands.

Opposed McCarthy

He opposed Senator Joseph R. McCarthy when the Senator was at the height of his powers:

"Bearing false witness is the whole point of McCarthyism," he said in 1951, "and I yield to no one in opposing communism."

That year he was inducted by the Presbyterians as State Clerk. Three years later he was elected to a term as president of the National Council, which has thirty-three Protestant and Eastern Orthodox communions with a total membership of 39,000,000 people.

While in these offices Dr. Blake has opposed racial and religious bias in the sale of private homes, has urged the protection of individuals from the excesses of investigating committees, and supported the President's use of troops to enforce the desegregation of the Little Rock Schools.

He has worked continuously for the cause of Protestant unity.

A strong supporter of separation of church and state, Dr. Blake said early in the Presidential campaign that questioning any candidate on this issue was a legitimate exercise of democracy. He contended throughout the controversy over a Roman Catholic for President that a candidate's religious preference should not be the criterion for his fitness for office.

Dr. Blake, whose friends call him Gene, was born in St. Louis, Nov. 7, 1906. He married the former Valina Gillespie of Stamford, Conn., when he was one year out of Princeton. He was ordained a Presbyterian minister after graduation from Princeton Theological Seminary in 1932.

Since then he has lived the life of an itinerant teacher, preacher and church executive.

WOMAN IS RAPED, HUSBAND IS BEATEN

HOLMESON, N. J., Dec. 4

G. O. P. ANALYZES LOSS

Finds Shift of 11,000 Votes Would Have Elected Nixon

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WAY TO ETERNAL LIFE

Baptist Pastor Offers Faith to Those Wincing at Death

A Baptist minister complained yesterday that man's whole cul-

church's General Assembly gives me no authority to make such a proposal officially on behalf of my church. I speak this morning as one of the ministers of my church privileged and required to preach under the Word of God. I speak as one minister of Jesus Christ who believes that God requires us to break through the barriers of nearly 500 years of history to attempt under God to transcend the separate traditions of our churches, and to find a way together to unite them so that manifesting the unity given to us by our Lord Jesus Christ, his church may be renewed for its mission to our nation and to the world, "that the world may believe."

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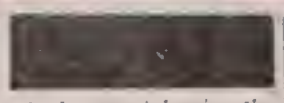

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A quarter of a century ago this would have been a sharper issue and more difficult to bridge. The tendency of the Presbyterian Church to be over-legalistic and of the Episcopal Church to be over-traditional have been modified by renewed theological and Biblical understanding in our time.

Equally, the tendency in some of the so-called free charges to suppose that no belief, that no confession of the faith, was necessary has given way to a general recognition of the necessity of corporate and individual confession of Christian faith as against the secular, humanistic, and atheistic ideologies.

Episcopal churches should recognize that it will be with great reluctance that Presbyterians and Congregationalists will accept bishops in the structure of the church. I should say, however, that there are many aspects of episcopacy that American Presbyterians and other non-Episcopal churches more and more generally recognize as valuable and needed. We Presbyterians, for example, need pastors of pastors quite desperately, and we know it. But we don't need an aristocratic or authoritary hierarchy, and we don't believe a reunited church does either. Furthermore, Congregationalists and Presbyterians need to recognize how much of democracy is now practiced in American Episcopal churches. In this diocese I remind you that Presbyteries have been already established.

Presbyterian Contribution

On the positive side we Presbyterians would offer to the reunited Church the office of the ordained ruling elder, elected by the people in their congregations to share fully and equally in the government of the church. It will be important for all entering this union to attempt creatively to develop a new form of government that avoids the monarchical, clerical and authoritarian tendencies that have been historically the dangers of Episcopal Church government.

Equally, this new form of government must avoid bureaucratic dangers that appear to be the chief threat of non-Episcopal churches. It is the essence of Protestant concern, however, that decisions should generally be made by ordered groups of men under the guidance of the Holy Spirit rather than by a man who has personal authority to impose on others his decision or judgment.

WOMAN IS RAPED, HUSBAND IS BEATEN

HOLMESON, N. J., Dec. 4 (AP)—The state police said an Allentown woman was kidnapped and raped today and her husband assaulted in Jackson Township near here.

The names of the couple were withheld.

They said that three men in an automobile had forced the couple's car to the side of County Road 526, pulled the husband from the car and assaulted him. The men then took the wife to a house in a rural area and two of the kidnappers raped her, the police said.

The kidnappers threatened further harm to the woman and her family and demanded $2,000. However, they blindfolded the woman, took her to Allentown and released her.

The state police said an eighteen-state-alarm had been issued for the three men. They were described as 20 to 25 years old and were said to have been driving a 1956 gren Ford with New Jersey license plates.

G. O. P. ANALYZES LOSS

Finds Shift of 11,000 Votes Would Have Elected Nixon

WASHINGTON, Dec. 4 (UPI)—A Republican autopsy on the Presidential election shows that a shift of about 11,000 votes in four states could have put Vice President Nixon in the White House.

The four are Illinois, with its still contested bloc of twenty-seven electoral votes, Missouri with thirteen, New Mexico with four and Nevada with three. Mr. Nixon would have carried all four of the states if he had received a vote in each precinct from just one person who voted for President-elect John F. Kennedy.

These four states are among those in which the Republican national headquarters has pressed for recounts or investigations of alleged voting irregularities.

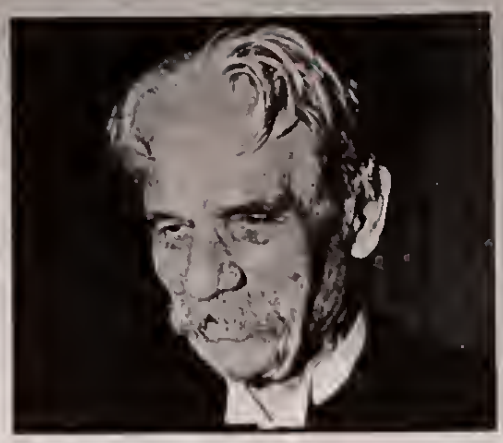
Final and official results show Mr. Kennedy carried Missouri by 9,878 votes, Nevada by 2,493 and New Mexico by 2,294. His margin was less than 9,000 in the unofficial count in Illinois, where the Republicans are still battling to reverse the result.

The findings were made in a preliminary study by the research division of the Republican National Committee.

Delayed

MAKERS

DR. TOM DOOLEY is busy fighting two dangerous enemies: disease and Communism.



DR. ALBERT SCHWEITZER has given the Peacemakers a motto to live by: "Remain human within your own soul . . . If you surrender the ideal of human personality, the spiritual man is ruined, and with the end of spiritual man comes the end of civilization, yes, indeed, the end of humanity."

DR. BOB PIERCE heads hospitals, orphanages, schools and missions in 24 countries badly in need of Peacemakers.

Belgium, lives Father Georges Pire, winner of the Nobel Prize in 1958, who operates Aid to Displaced Persons, which feeds, clothes and houses refugees from eastern Europe who are unable to emigrate to western Europe because of age, illness or handicaps.

Ironically enough, with Father Pire and Dr. Schweitzer as his predeeessors, Russia's Khrushchev now is reported to be angling for a Nobel Peaee Prize. How he has expunged Hungary and the other satellite countries from his conscience is not clear.

Meanwhile, the contrast between Father Pire's gentle and loving methods of handling refugees and those of another man with a refugee problem, the Egyptian Gamal Abdel Nasser, is clear. In many ways, Nasser is doing his best to aid his country—but he must be classified as a Troublemaker, if only because he will stop at nothing to gain the narrow ends he believes in.

His Western counterpart is the rebel leader, Fidel Castro. Hailed as a hero for his defeat of the dictator Batista, Castro at first appeared as a force for good in Latin America. Then came the ugly tales of mass executions and reprisals, of the imprisoning of innocent American citizens; and these were followed by intimations of Communist domination in his party.

In another small country not too far from Castro's Cuba, five men willingly gave their lives as Peacemakers. These were the members of the Missionary Aviation Fellowship, who tried to carry practical Christianity to the primitive Auca tribe of Ecuadorian Indians—and who were savagely slaughtered.

Their martyrdom was not in vain. Soon after they were killed, two of their widows and the sister of one took up residence among the Aucas. The work they began as Peacemakers is going on, near the hole that was dug for their common grave.

The members of this tiny mission would be astounded at the thinking behind the words of Mao Tse-Tung, the leader of nearly 600,000,000 Chinese. "A revolution cannot be carried out softly, gradually, carefully, considerately, respectfully, politely, plainly or modestly . . . "

Mao is, in the opinion of many, not merely the foremost Troublemaker in the Far East, but the most dangerous man in the world.

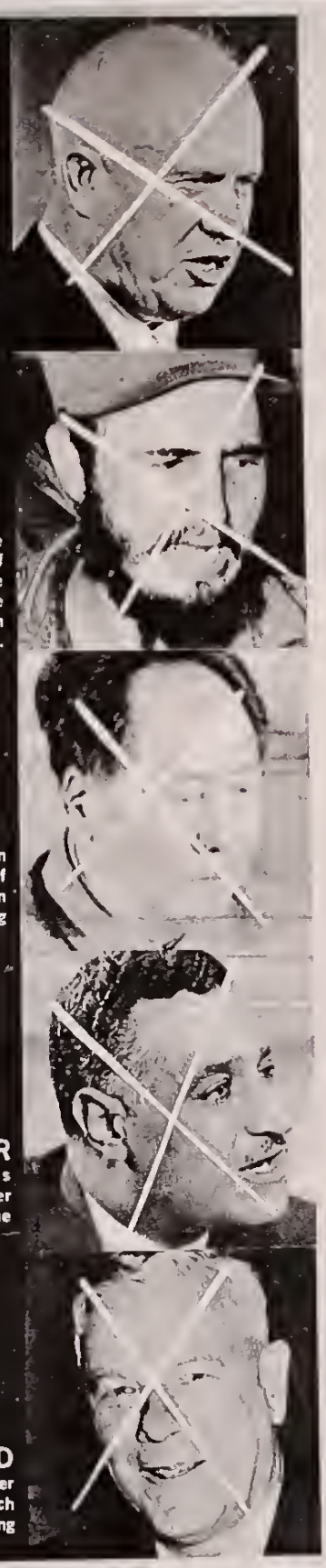
But near him, too, is a Peacemaker. Her name is Lillian Dickson. The wife of a Canadian Presbyterian minister (although she is an American, born in Minnesota), she continues to minister to the needs of the aboriginal peoples who live in the Formosan mountains. They are victims of tuberculosis, leprosy, fevers, plagues and hideous skin diseases.

Until Lil Dickson began her one-woman mission, they had nobody to take care of them. Today they have clinics staffed by doctors. They are being treated; some are being cured. They have the beginnings of a school system. They have begun to learn something of man's capacity for kindness as well as cruelty.

Miles to the south of Seoul, Korea's capital, two brothers are carrying on their tasks as Peacemakers. They are Drs. Howard and Samuel Moffett. Educated in the United States, they went back to minister to Korea's physical and spiritual needs. Single-handedly —although he would deny it—Howard Moffett has built a children's hospital in Taegu. Dr. Sam, a missionary in China until the Communists drove him out, returned to Korea after being offered the presidency of one of the largest theological seminaries in the U. S.

All over the world—even in Communist-dominated countries where they are working underground—the Peacemakers are making Memorial Day a day to honor the dedicated living as well as the heroic dead.

FATHER GEORGES PIRE raised half a million dollars for sick and stranded refugees, added his Nobel Prize award to the fund.



NIKITA KHRUSHCHEV One of the leaders of the Troublemakers, Khrushchev has muddied the moral waters by bidding for a Nobel Peace Prize.

FIDEL CASTRO Cuba's prime minister illustrates the chief difference between the World's Troublemakers and the Peacemakers — he thinks in terms of limited objectives.

MAO TSE-TUNG Absorbed in the economic rehabilitation of China, Mao tortures his own people and is endangering the peace of the world.

GAMAL ABDEL NASSER Dreaming his dreams of a unified Arab world, Nasser has lighted the fuse of a time bomb in the Middle East.

HENDRIK VERWOERD South Africa's prime minister also has his dreams—which are not solving the pressing problems of his country.

THE PEACE

By MARTIN SCOTT

They don't make as much noise as the Troublemakers —but their work is much more enduring

On this Memorial Day, when we pause in recollection of the men and women who gave their lives for their country, the world is divided—as it has been since the first Memorial Day, as indeed it has been since men first had occasion to form themselves into groups.

Yet in recent years it has become increasingly clear that these divisions are not primarily political and national. There are broader and simpler divisions — so broad, in fact, that to those who see the cobalt bomb and the robot missile presaging the end of man's tenure upon the earth, it is almost as though the prophecies in the Bible are coming true, and that the human race is locked in a final gigantic struggle between good and evil.

This apocalyptic conflict involves, on the one hand, the Peacemakers—those selfless men and women who rise above all national considerations to dedicate their lives to serving mankind according to codes of morality and decency that are older than any political system.

On the other side are the Troublemakers, who throw up the smoke and fire, the noise and the commotion, thereby attracting the most attention. Peacemakers are content quietly to pursue their humanitarian dreams. Because they are so quiet, we often tend to overlook them.

That is why, on this Memorial Day, as we remember the dead and their deeds, it might be well to remember the living—and to dedicate the day to them as well.

Dr. Albert Schweitzer is perhaps the greatest current symbol of mankind's desire for a better world. Since 1913 he has maintained his hospital in Lambarene, in French Equatorial Africa, ministering to the flesh on one hand and inquiring into the spirit on the other.

To the man who won the Nobel Peace Prize in 1952, all violence is repugnant, including the recent attempt to assassinate Hendrik Frensch Verwoerd, Prime Minister of South Africa, and a prime Troublemaker.

It was thinking of this kind that led Schweitzer to call for the ending of all nuclear tests.

When he was criticized for this stand, he answered his critics with his usual calm. Similarly, when physicians from the outside world carped at the sanitary conditions of his hospital, he explained that he "had not wanted to introduce the people to techniques and tools upon which they might learn to depend, and which would be unavailable to them in their own communities."

Similar charges have been leveled by outsiders at other great medical pioneers, including Dr. Tom Dooley, the former Navy doctor whose two tiny hospitals in remote Laos have become modern legends. Dooley knows that the vast majority of his outside critics have no notion whatever of the extent of disease and suffering in the land he has chosen to serve as a Peacemaker.

To the true Peacemakers, conveniences and comforts are secondary to the real needs of the living.

Dr. Bob Pierce, known as the jet-propelled minister, president of World Vision, Inc., of Pasadena, California, once put this another way: "There is not a single surgeon in the entire kingdom of Nepal—a nation of about 8,000,000 people. Our problem is to find those people a surgeon. Once he gets there and starts doing the work so urgently needed, we can worry about getting him sanitary conditions to work in."

Dr. Pierce's World Vision makes it possible for people in the U. S. to support more than 150 Korean orphanages occupied by 14,000 children who otherwise would be hungry and homeless. It supports hospitals, missions, schools and pharmacies in 24 countries.

Not all the Peacemakers have chosen to work in remote areas. In the town of Huy,

"American Weekly"
MAY 29, 1960

JOHN K. HERBERT, Publisher
EDWIN C. KENNEDY, V. P. in Charge of Advertising
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CHARLES H. D. ROBBINS, Executive Editor
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EDITORIAL & BUSINESS OFFICES: 575 LEXINGTON AVE., NEW YORK 22, N.Y.

The American Weekly
MAY 29, 1960

MY Unknown Soldier

ARE YOU A CREDIT DRUNK?

Page 4

The PEACEMAKERS

Page 2

基督教思想 第四卷 第五號 五月號

檀紀四二九〇年三月二三日 第四第一九五號
檀紀四二九〇年八月一日 創刊
第三種 郵便物 認可番號

通卷 第三二號

값 二〇〇환

CHRISTIAN THOUGHT

— Contents — May, 1960

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로마 카톨릭 敎會의 過去와 現在

S·마 펫

로마 카톨릭敎會에 대하여 적어도 다음과 같은 정도로 말할 수 있으여 그 것이 솔직한 일일 것이다。 즉 카톨릭 敎會는 世界 基督敎會內에서 第一 크고 가장 强力한 敎會라는 것이다。 世界 基督敎 信者들의 數를 槪算해 본다면 다음과 같다。

로마 카톨릭敎徒……四億八千萬名
改新敎徒 ……二億五千五百萬名
正統及東方敎會 ……二億 (註1)

이 四億八千萬名의 受洗天主敎徒들 中에서 四億三千萬名은 로마敎會儀式派(Latin Rite)에 속하고 一千萬名은 各種 東洋儀式派(Oriental Rite)에 속하고 其他 四千萬名은 世界 各地方의 宣敎地域에 散在하는 信徒들이다。

天主敎會의 로마 本部는 二十八萬名의 神父들을 통하여 그들의 世界的인 敎會帝國을 統治하고 있으여 五萬一千名에 達하는 宣敎師의 大軍을 세워서 不斷히 그 勢力을 擴大시키고 있다 (天主敎會에 比하여 新敎의 派送宣敎師數는 三萬八千六百六名이라는 少數에 不過하다)。(註2)

世界 五大陸中에서 하나(라틴 아메리카)는 名目上으로 만이기는 하지만 거의 全體가 로마 카톨릭이라 할 수 있고 또 하나 (歐羅巴)는 新敎에 比하여 로마 카톨릭이 優勢하고, 또 남어지 三大陸 中에서 오직 北美洲만이 新敎徒가 로마 카톨릭의 數를 능가하고 있다。(註3)

그러나 北美大陸內에서도 가장 新敎的인 國家라고 하는 美國에 있어서 로마 카톨릭 敎會는 過去 二百年 未滿에 第一 작은 敎會에서 第一 큰 敎會로 增加 發展한 것이 事實이다。(註4)

우리가 處하여 있는 東部 亞細亞에 局限해서 본다면 總人口와 基督敎徒의 數爻의 比例는 百名 中에 단지 세 사람이 基督敎人인데, 이 세 사람 중에 둘이 로마 카톨릭 信者요 나머지 한 사람이 新敎徒이다。빈울빈, 월남, 세론, 中國, 마레, 泰國等에는 로마 카톨릭의 數가 新敎徒보다 훨신 많으며, 印度, 파키스탄, 日本 等에는 거의 同等하며 韓國, 버마, 인도네시아, 臺灣 等에만 新敎徒의 數가 로마 카톨릭 信徒의 數보다 相當히 많은 것이다。(註3)

그러나 로마敎會는 自己네의 敎會를 가리켜 世界에서 第一 크고 가장 强力한 敎會라고 말하는 것으로 滿足하지 않으며 그 以上을 主張하고 있다。그래서 우리들의 말과 一致點을 찾기는 바랄 수가 없는 것이다。

그들의 主張은 排他的이며 너무도 宏壯하고 터무니가 없는 것이다。敎皇回狀에는 敎會의 權威를 내 세우며 神秘體라고 불르고 있다。(註5) 그들의 하는 말은 대략 다음과 같다。唯一 거룩한 카톨릭敎會 곧 使徒的 로마敎會만이 「人類의 救贖主로부터 맡아 設立된 社會」인 同時에 그리스도의 神秘體인 것이다。(The One Holy Catholic Apostolic, Roman Church, and, no other, is both" the society established by the Redeemer of the human race" as well as the"mystical body" of Christ.)。可見的 로마敎會와 不可見的「神秘體」는 別個의 것이 아니라 하나이고, 예수그리스도 안에 있는 人種이 그의 神聖과 分離할 수 없는 것과 같이 이 둘도 分離할 수 없는 것이다。그러니까 참 敎會는 오직 하나 밖에 存在하지 않으며, 그 것이 곳 로마敎會이라고 主張한다。

그들의 主張은 그 것으로서 끝나는 것이 아니다。이런 가장 排他的인 團體에 있어서, 權威의 中心은 그보다도 더 排他的으로 局限되어 있는 것을 볼 수 있다。一八七〇년에 開催되었던 바티칸會議에서 佈告된 Pastor aeternus (永遠한 牧者)라는 敎皇令을 보면, 「하나님의 宇宙敎會를 統治하며 文配하는 全 勢力과 또 首位를」로마의 敎皇에게 集中하고 있음을 알 수 있다。「어떤 權利나 地位를 막론하고, 敎會者나 信徒나 個人이나 團體나 할 것 없이 다 그에게 服從해야 하며 이것은 信仰과 道德에 關한 일에서만 아니라 全 世界를 通하여 어디를 막론하고 이 敎會의 紀律과 統治에 關한 일에 있어서도 그러하여야 한다고。(註6)

그 다음에 그 佈令의 中心되는 것 즉 敎皇 無誤의 敎理가 다라 나온다。로마 敎皇은 「敎皇席에서 發言할 때에 無誤性을 所有하게 되며, 거룩하신 救贖主는 그

無誤性이 信仰과 道德에 關한 敎理를 制定하기 위하여 그의 敎會에 賦與되기를 뜻하신 것이라고 되어 있다.

로마敎會의 主張을 骨子만 추려 본다면, 참 敎會는 唯一無二한 로마敎會뿐이라는 것과 그 敎會 안에서는 참 敎皇의 참된 權威가 있는데 이는 곧 敎皇이라는 것이라.

Pastor aeternus(永遠한 牧者)라고 하는 前記 敎皇令은 계속해서 다음과 같이 말한다。「모든 敎會(Every Church)、이를테면 世界에 널려 있는 聖徒들은 로마敎會와 同意해야하는 必要性을 언제나 가지고 내려왔다。」이렇게 그들이 主張할 에때 거기에는 무엇인가 歷史的으로 不合理한 것이 들어나기 始作하는 것이다。로마敎會의 世界的 優位性과 그들의 監督職의 優位性은 비록 베드로에게 준 約束을 根據로한 主張이라고는 하지만 (마태十六장 十七절以下) 實로 第三世紀 以前에는 아무런 歷史的 根據도 가지지 못하고 있는 것이다。 그 當時의 로마監督이 칼리스터스(Callistus 219—222 A. D.)였다고 보는데、그가 使徒 베드로의 權威를 스스로 先占하려 하였을 때에「모든 敎會가 로마敎會와 同意하기는 고사하고、몬타니스派인 털툴리안(Tertullian)뿐 아니라、監督들 中에도 가장 카톨릭的이던 키프리안(Cyprian)까지라도、여기에 抗拒하였던 것이다。털툴리안은 그 權威를 베드로 個人에게 局限시키었고 (註7)、키프리안은 그 權威가 로마의 監督에게 獨占될 것이 아니고 監督들의 總體에 屬하는 것이라고 主張하였다。(註8)

오스카·울만(Oscar Cullmann)은「베드로라는 그의 著書에서 로마敎會가 主張하는 베드로的 優位性을 駁하는 證據를 다음과같이 綜合하여 놓았다。즉 全 使徒敎會의 主導者로서의 베드로의 地位는 예루살렘에서 그가 役事하던 時期에 局限되는 것이고、그가 예루살렘을 떠나 하나의 宣敎師 資格으로 멀리 있는 猶太人들에게 나갔을 때는 그 優位性이 예루살렘에 있는 야고보 곧 예수의 同生에게 그대로 남아 있었으며、따라서 베드로는 야고보에게 從屬하는 位置에 있게 된 것이다。예루살렘에서 다른 都市로 옮아가는 어떤 繼承權이 있는 것이 아니다。한 마디로 말하다면 使徒들은 繼承者들을 가지지 못했다는 것이다。그 理由는 二 使徒職이란 傳遞할 수 없는 무엇이기 때문이다。그 職分은 예수님 自身만이 直接、즉 아무 中介없이 (갈라디아一·十二) 賦與할 수 있었던 것이다。이런 意味에서 예수님의 使徒들의 使徒權은 後繼하는 監督들과 敎會指導者들에게 繼承된 것이 아니고 使徒的 聖職에로 繼承된 것이다。(註9)

로마敎會에 關해서는、新約聖書의 單한 節도 로마타

는 이름을 베드로와 관련시키어 言及한 것을 찾아볼 수 없을 程度이다。歷史가 로마敎會에 百步 讓步하여 로마監督들의 連鎖性을 認定할 수 있다 하더라도, 世界 全體 敎會의 指導者들의 連鎖性을 認定하는 것은 到底히 不可한 것이다。그리고 事實을 말하자면, 新約聖書 以外에서 볼 수 있는 로마 敎會의 最初期 歷史 即 主後 百四十년頃의 歷史를 一瞥하드라도 그 敎會의 主導權은 어떤 單一 監督에게 授與됐던 것이 아니고 長老들의 團體에 속하였던 것이다。즉 좋은 長老敎的인 形式을 가졌던 것이다。그 當時의 로마의 監督이나 執事들은 貧者, 寡婦, 孤兒들을 돌아보는 任務를 委任받은 特殊職員들에 不過한 것으로 보인다。(註10)

그러나 그 때 以後의 로마監督制의 發生은 明瞭하다。主後 百八十년頃에 이르러서는 로마의 單一 監督制가 確立되었고, 이레네우스(Ireneaus)는 베드로에서 始作하여 自己時代에 이르는 로마監督들의 姓名錄을 明瞭하게나마 系統的으로 모을 수가 있었다。第三世紀의 敎皇 빅토르(Victor)과 스테판(Stephen)은 칼리스터스(Callistus)와 같이 로마監督의 優位性을 主張해 보았다。그러나 甚한 異議를 일으킨 것이었다。第四世紀에 이르러서는 로마皇帝의 宮廷이 콘스탄티노플로 移轉되고, 그 時代의 많은 敎會論爭에 있어서 敎皇들이 繼續 主導役을 하여 왔기 때문에 로마敎會는 그 때부터 西方에서 一般的으로 優越한 地位를 차지하고 또 그렇게 認定을 받게 되었다。例를 들어본다면 어거스틴은 敎皇 인노센트 一世(Innocent I)를 가리켜 「西方敎會의 大統領」이라고 하였고, 第五世紀 中葉에는, 敎會史家 킬(B.J. Kidd)의 말과도 같이 大레오敎皇(Pope Leo the Great 440—460 A.D.)이 全 로마城을 基督敎化하였고 로마 카톨릭으로 만들어 버렸다고 말할 수 있다。(註11)

事實에 있어서 맨 처음 敎皇은 레오(Leo)이고 베드로가 아니다。그의 꿈꾸던 것은 로마의 監督治下에 全世界가 統合된 基督敎國을 形成하는 데 있었다。그리고 그는 다른 어떤 敎皇에도 지지 않을만큼 그의 꿈을 成就하는데 이르렀었다。主後 四百四十五年에 레오敎皇은 발렌티니안三世(Valentinian Ⅲ)라는 皇帝에게서 「聖베드로의 優位性」을 로마敎會가 차지하고 있다는 것과 따라서 다른 모든 監督을 支配할 수 있는 最高의 監督權을 로마敎會가 가질 수 있다는 것을 認定받고 確約을 얻었다。그러나 그 皇帝의 勅令은 西方에서만 効果를 내었고, 그 때부터 六年後인 四五一年, 칼세돈에 모였던 第四次 에큐메니칼 會議의 六百名의 카톨릭 監督들은 로마의 監督들과 콘스탄티노플(新로마)의 감독들이 本質的으로 同等하다는 것을 認定하게 되었다。新로마가 로마에게 어떤 點에 있어서 優先權을 讓步한 것은 事實이지만, 레오敎皇이 主張하는 대로의

質的인 優越한 權威를 그들이 認定치 않았고 그主張은 깨지고 만 것이다。 렌부리의 中世歷史(Cambridge Mediaeval History)가 記述한 대로 본다면 레오敎皇은 아래와 같이 宣言하였었다。 즉 로마에 사는 사람은 各者 한큼 地位를 차지하고 있은 것이다。 왜냐하면 로마가 로마帝國의 首都이기 때문이다。 그리고 敎皇(레오)은 聖베드로의 後繼者로서 그 敎會의 머리됨을 主張하였다」고。 (註12) 事實 처음으로 全世界的(Universal Ecumenical) 族長이라는 稱號를 成功的으로 차지하였던 사람은 로마의 監督이 아니라 콘스탄티노플의 監督이 었으며 大그레고리는 橫柄을 抗議하여 보았으나 虛事였었다。

其後에 일어난 敎皇歷史 即 그 靈的 또는 現世的인 興起의 歷史는 너무두 周知의 事實이기 때문에 再論할 必要조차 없는 줄 안다。 (註13) 第九世紀에 이르러 東方敎會들과 西方의 敎會들이 서로 分離되고 로마의 優位性은 如前히 西方에 局限되었다。 그러나 로마敎會는 아직도 世界的인 權威를 獨占한듯이 主張하고는 있지만 그 目的은 達成하지 못하고 있는 것이 事實이다。

今日에는 基督敎의 折半이 로마의 主張들을 正히 拒否하고 있는 것이다。 이제는 新敎徒들인 우리의 主要相異點들을 綜合해 봄으로서 이 小論을 끝맺으려 한다。 스탠리·스튜버 (Stanley Stuber)는 그의 近著에서 五十五個條의 差異點을 列擧하였다。 그러나 우리는 그 중의 重要한 것들만을 들어서 充分할 줄 안다。

(一) 프로테스탄트는 그리스도만이 교회의 머리됨을 믿는다。 로마敎는 敎皇이 그리스도의 代理로서 可見敎會의 머리이라고 主張한다。

(二) 新敎徒는 믿음으로 말미암은 구원을 믿으며, 舊敎는 믿음과 거기에 善行을 더하는 것으로 말미암는 구원을 가르친다。

(三) 新敎는 聖經이 信仰과 行實을 위하여 充足한 것으로 믿는다。 舊敎는 傳統이 聖經의 不可缺的인 補充物이라고 하여 添加한다。 新敎 聖書는 六十六卷으로 됐는데 로마 카톨릭 聖書는 七十七卷을 가졌다。

(四) 新敎는 二個의 聖禮(洗禮와 聖餐)을 가진다。 舊敎는 七種을 가진다。 (洗禮、堅信禮、聖餐、告解、終油、聖職任命式、婚禮式)

(五) 新敎는 모든 信者의 祭司職을 믿는다。 舊敎는 聖職者와 平信者의 差別을 嚴格히 둔다。

(六) 新敎는 하나님만이 罪를 救할 수 있다고 믿는다。 舊敎는 神父들 역시 罪를 救할 수 있다고 主張한다。

(七) 新敎는 天堂과 地獄을 믿는다。 舊敎는 第三의 狀態, 곧 煉獄을 附加한다。

(八) 新敎는 그리스도의 童貞女 誕生을 믿는다。 舊

敎는 마리아의 無原罪懷胎와 昇天까지도 가르친다。

(九) 新敎는 그리스도의 死亡이 罪를 爲하여 聖祭에 들인 犧牲이라고 믿는다。 舊敎는 미사祭의 희생이 그리스도의 犧牲을 反復하는 것이라고 主張한다。

(十) 新敎는 直接的으로 오로 하나님께 祈禱를 드린다。 舊敎는 聖者들을 통해서도 亦是 祈禱한다。

(十一) 新敎는 모든 信仰의 宗敎的 自由를 믿는다。 舊敎는 모든 信仰에 대하여 人權의 同等을 主張한다。 그러나 非가톨릭 敎人은 종교 宗敎的 自由가 없다고 가르친다。 예컨하면 「그릇된 것은 아무 權利도 가지지 못한다」(error has no rights)는 原理를 主張하기 때문이다。

(十二) 新敎는 世界的인 넓은 交際 (世界基督敎協議會內에서 가지는 交際 같은 것)를 所有하지만 영원 中央組織을 가지고 다스리거나 支配하지는 않는다。 로마 카톨릭敎會는 敎皇을 最高權威로 모시는 中央集權制의 敎權政治를 가지고 있다。 (註14)

(註1) Abbe Adrien Bouffard, Perspectives(sur le Monde, Quebec, 1957).

(註2) Ibid; and Time, April 18, 1960. P 32ff.

(註3) F.W. Price, World Christian Missionary Statistics in the Missionary Research Librarys Occasional Bulletin, Vol. IX, 4 (May, 1958)

(註4) Paul Blaushard. American Freedom and Catholic Power, P.8

(註5) Acta Apostolicae Sedic, July 20, 1943.

(註6) K.S. Latourette, A History of Christianity. N.Y., 1953, PP. 1092—95, Quoting Pastor Aeternus.

(註7) De Pudicitia 21

(註8) De Catholicae ecclesiae unitate, cap. 4—5.

(註9) Oscar Cullmann, Peter, tr. by F. V. Filson, Lond. 1953, PP. 55, 215ff. 221. 228ff., 235. ff.

(註10) H. Lietzmann, A History of the Early Church vol. Ⅱ, P.60, Lond. 1938; and B.H. Streeter, The Primitive Church, N. Y., 1929, PP. 219ff., citing the Shepherd of Hermas and f Clement

(註11) B. J. Kidd, A History of the Church to A.D. 461, vol. Ⅲ, Oxford, 1922, PP. 381, 391—393.

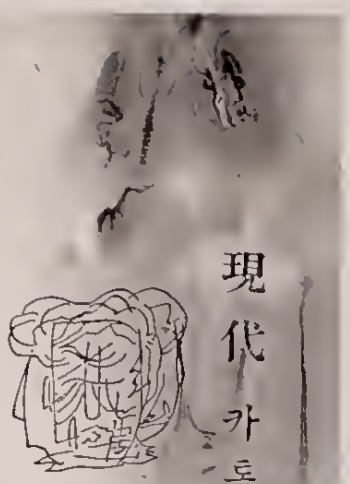
(註12) C. W. Previte-Orton, The Shorter Cambridge Mediaeval History, Cambridge, 1952. PP. 92. 120. The pertinent decree of the Council is Canon XXVIII.

(註13) See, for example, L. Duchesne, The Beginnings of the Temporal Sovereignty of the Popes, A.D. 754—1073, Lond. 1908.

(註14) Stanley I. Stuber, Primer on Roman Catholicism for Protestants, N. Y., 1953, PP. 262ff. (adapted). The generalization, of Course, apply only to the Majority Protestant Position.

(講演註) 本論文는 演者가 Some Preliminary Remarks about the Roman Catholic Church : Past and Present. 이라 카톨릭敎會의 過去와 現在에 關한 問題의 性質的인 것을 取扱한데 不過하는 것을 아시기 바랍니다。

<講者 朴炯圭>



現代카톨릭 神學의 動向

趙 香 綠

一五三〇년 독일황제 칼五세가 신구교파의 조화를 겨하여 소집한 국회에 제출하였던 유명한 아스부룩 신앙고백에서 신교측은 카톨릭교회와 그 근본적인 주장의 차이점을 상세히 밝혔으나 실상은 그해 가을 (八·一三) 쌍방신학자들의 협의회에서는 단 한점 법왕의 至上權을 神權으로 인정할 수는 없다는 루터의 기연한 거부로써 결렬을 보았으며, 그 후 一五三一년 六월 소위 쉿텐베루히 조약에 있어서는 또 단 한 조항 카톨릭 교회의 성찬에 대한 화체설을 거부하므로서 신구교의 분열을 결정지어 노았던 것은 그것이 문제는 적은 것 같으면서도 실상 서로 뛰어 넘을 수 없는 간격을 대변하고 있는 것이라 할 수 있다. 루터에 있어서는 그의 개혁운동의 초기부터 로마카톨릭교회를 전면적으로 거부하려는 의도는 아니였으므로 가능하면 타협할 수 있는 조건을 모색할 수 있는 대로 모색하였던 것이며, 수차의 회의를 통하여 대체의 조건들에는 거의 양보와 조화를 서슴치 아니하였던 것이나, 이 근본적인 문제점에 이르러서는 그가 그의 신앙을 내여 던지지 아니하는한 타협할 수 없었던 것이다.

그러한 근본적인 진리내용의 차이점이 또한 지엽적일 수도 있을 성찬식의 교리적 해석에 있어서 양보할 수 없는 자리에 까지 이르게하였던 것은 더욱 흥미 있는 추리의 근거가 된다고 하겠다. 오늘날 우리는 카톨릭교회와 프로테스탄트의 현격한 차이점을 찾아 낸다고 하더라도 그것이 의식이나 조식의 차이점등 그런 점에서가 아니고 근본적인 신학의 차이점을 밝혀야 하며, 또 만일 세계적으로 일부 논의되는 신구교회의